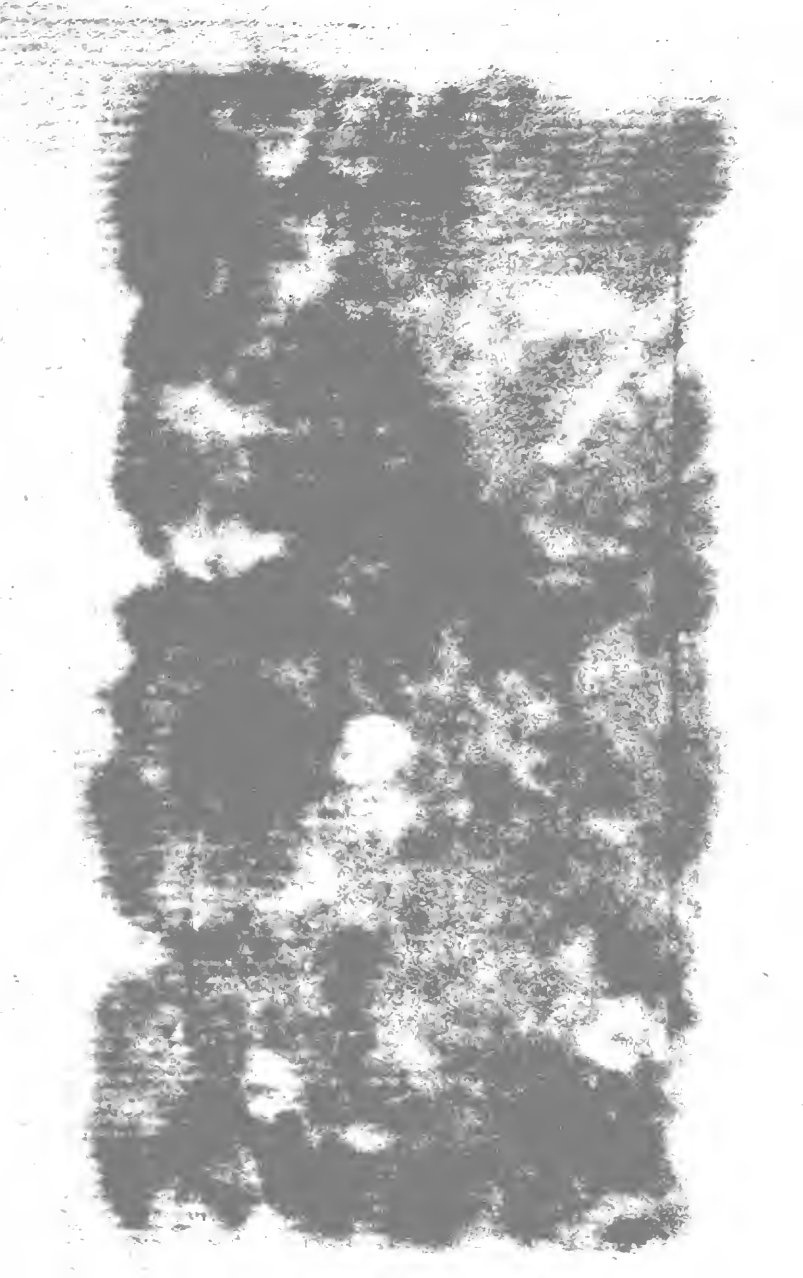


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HANDBOOK
TO
BRITISH EAST AFRICA AND UGANDA





APOLO KAGWA, KATIKERO (PRIME MINISTER) OF UGANDA, AND HIS SON BLASTUS.

[Frontispiece.]

HANDBOOK
TO
BRITISH EAST AFRICA
AND
UGANDA

BY
JOHN B. PURVIS
Late Director of Technical Instruction in Uganda



LONDON
SWAN SONNENSCHN & CO., LIMITED
PATERNOSTER SQUARE

1900

DT
423
P97h

PREFACE

THE great interest that we as a nation take in the Continent of Africa could not of itself give me a valid excuse for the following pages, especially as within quite recent times so many works have been published upon the subject.

Let my apology, however, be that hitherto each writer has, to a great extent, set down whatever most strongly appealed to him in his particular capacity, with the result that we have—though chiefly limited to the Country of Uganda—books on General History, Missionary Effort, Political and Military Enterprise.

In this small work I would endeavour, by giving a general outline of the countries which come under our title, their climate, peoples, and conditions of life, to be of some service not only to the general reader, but also to the Prospective Traveller, Settler, and Missionary.

Whenever a country, people, or language is mentioned in the following pages, the more generally understood coast spelling and prefixes are used, thus :—

M-kamba—One man or woman of Ukambani.

Wa-kamba—More than one person of Ukambani.

Mganda—One person of Uganda.

Waganda—More than one person of Uganda.

Kiganda—The language of Uganda.

Kiswahili—The language of Swahili.

For any notes on the language of Swahili and Uganda I am indebted to the work of the late Bishop Steere and the late Mr. G. L. Pilkington.

J. B. P.

DURHAM UNIVERSITY,

June, 1900.

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STREET SCENE IN MOMBASA.

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BRITISH EAST AFRICA AND UGANDA

CHAPTER I

FROM THE COAST TO THE HIGHLANDS

Mombasa—Unyika—Taru Desert—Taita—Ukambani

Mombasa.—Our natural starting-point for British East Africa is the small island of Mombasa, which is at the mouth of the bay and divides it into creeks, one of which runs inland to the foot of the Rabai hills, and forms two natural harbours, the one to the north being most used as the approach to the old and, at present, most important town of Mombasa, though the southern one has the best entrance, and can accommodate comfortably a squadron of ten ships.

The island itself has hitherto been of small importance, possessing until quite recently the one town—Mombasa, with its old Portuguese fort and narrow streets of Arab houses, the chief features of which are the innumerable staircases, windows, and smells. The rest of the island was overgrown

with trees and brushwood, as the native (shambas) gardens were, and are still, on the mainland.

Within the last five years a wonderful change has come over the place, owing to the advent of the Uganda Railway. A town called Kilindini has suddenly sprung up on the side of the island west from Mombasa, and between the two places there is an excellent road and tram-lines—the remains of the first attempt to make a railway into the interior.

This is no place for European settlers, the heat is so continually oppressive and relaxing; and one feels thankful that the railway authorities have decided to move their headquarters from Kilindini to the district of Kikuyu, nearly four hundred miles inland.

Mombasa will, however, grow in commercial importance as the starting-point for the African Lake district, and some of the best East African passenger boats now make regular calls here.

When I speak of the natives of Mombasa, I mean that conglomeration of humanity known as the Waswahili—a race with half-bred Arab fathers, and mothers from every nation under the African sun, speaking a species of Bantu tongue that, for trade purposes, has become the *lingua Franca* of Equatorial Africa, from the east coast to the mouth of the Congo on the west. They also live on the mainland, but their great stronghold is the island of Zanzibar. Lying, dishonest, jolly, philosophical, useful scoundrels, they have played an important part in every European enterprise connected with the

interior as guides, porters, and headmen of every caravan, and one can only hope that as the railway does away with human portage and all the terrible sufferings it often entails, their energies may be utilised by the engineer, the soldier, and the settler.

Mainland.—The railway crosses to the mainland at the Makupa ford, and rushes on for the first two hundred and fifty miles through a country that cannot in any sense be described as affording pleasing prospects to the European.

Unyika.—The country nearest the coast is Duruma or Unyika. It joins Giriama in the north, and the country of the Wadigo in the south.

Marching from the coast, due west, it will be found populated to a distance of thirty-five miles.

The immediate sea beach is coral rock, with loose pumice stone lying about. The rest of the country has strata of coarse compact and variegated sandstones overlying limestones and shales.

The face soil is covered with medium scrub, here and there impenetrable jungle, and near the coast luxurious tropical vegetation. The cocoa-nut, orange, lime, mango, and papaw flourish, and millet seed, Indian corn, sweet potatoes are cultivated and depended on for food.

The leopard is well known in the district, and the lion is no stranger even to the inhabitants of Mombasa Island.

People.—The Wanyika live in small villages of low,

badly-made houses, hidden away, whenever possible, in the bush. They make a great profession of their martial ability, and are seldom seen without the bow, a case of arrows, and a sword; but I hardly think the ability extends beyond the profession, for they are anything but a muscular and stalwart race, and huddle very close to the European's quarters if an enemy is on the war-path. The bows and arrows are necessary, no doubt, not for warfare, but to procure food, for the seasons at the coast are most treacherous, and terrible famines sometimes sweep the land.

The original dress of men and women was a skin of some animal; but a piece of cloth, filthily dirty, tied round the loins is now the fashion.

Taru Desert.—Between Unyika and the Taita country there is a stretch of nearly fifty miles of land known as the Taru Desert.

Waterless, except where a depression in the now prominent metamorphic rocks has been filled by the last downpour of rain. There is a great change in the flora of the district, due, no doubt, to the marked difference between the geological structure here and that of Unyika; for the minerals in the greywacke and hornblende rocks, over which we are now passing, would be more pleasing and helpful to the ironmaster than the gardener. Consequently the whole district is covered with mimosa scrub, patches of euphorbia, aloe and thorn, which seem to vie with the many already dead trees in showing their nakedness.

Not a ripple of water, blade of grass, or sound of life to relieve the monotony ; but silence, desolation, and death until the Ndara Hills are reached, and the country of Taita entered.

Taita.—Could anything be more strikingly pleasing than the country now before us? Hill and dale covered with vegetation, cultivated and natural, and well-watered park-like glades that would charm the heart of a stock farmer. Unfortunately, it is too near the coast, or, to speak more correctly, at too low an elevation to prove profitable or comfortable to Europeans.

People.—The Wataita seem, from their physiognomy, to be a branch of the Galla people that have migrated from the north. The men are much more undeveloped than the women, owing to the fact that the latter do all the cultivation.

There is practically no system of government among them, but the houses are clustered together in the Ndara and Bura Hills for safety from the Masai, and are under the jurisdiction of the older men.

Stretching from here to Taveta—a district near the German border—the women have brought the cultivation of bananas, sweet potatoes, millet, sugar-cane and Indian corn to a fine art ; for not content with the rain and natural streams, they artificially irrigate their gardens and run the water from place to place along narrow ditches.

The men herd cattle, sheep, and goats, and some-

times drive their stock to the coast, where they bargain for trade goods of beads, wire, and cloth.

We are now passing over schist rocks and beds of white crystalline limestone, north, into the Ukambani district inhabited by the Wakamba, or more directly east into Masai Land.

As we shall meet the Masai again later on, I propose to deal with the Wakamba and their country at this point.

Ukambani, or Ukamba.—This country is of an oblong shape, stretching from the Tsavo River on the south away to the north-west as far as Mt. Sabuk, near the Athi Plains. It is bounded the whole length of its north-east side by the River Athi, and on the south-east by the Ongolea Mountains and Kapote Steppes.

To the north-east of the Athi River the district is by some named Ukamba, but it seems to be more truly part of Galla since the Wakamba cling to Ulu and Kiu Hills.

Since crossing the Taru Desert we have been gradually ascending, but even yet we are not at a higher altitude than 2,000 feet, and though every part of the country we are now in forms as pleasant a sight as man could wish to see, yet bitter experience of the seasons' uncertainty and Masai raids has driven the natives away from Kikumbuliu in the south-east and the neighbourhood of Kibwezi to the hill districts beyond the River Kiboko.

Experiments have been made by Europeans to settle and cultivate at Kibwezi, but the demon spirits of disease and death that guard the treasures of Central Africa refuse to allow even a Scotchman to find profit in these low-lying though beautiful regions; and like the native—nor could he follow a better guide—he must push farther inland, steadily rising until he finds himself—perchance he be a Scotchman—at home in the Highlands.

There has been no steep precipice to climb, no mountain range to cross, in order to leave the unhealthy strip of coast-line behind, which, no matter how tempting parts of it may seem, can never become the settled home of the European.

It has been with the utmost difficulty that travellers have pushed across this region on foot, for cattle transport was out of the question, owing to the indiscriminate way that the tsetse fly deals death to horse, ox, and donkey. The mule is more hardy than any other animal, and will be more and more used in the interior.

The railway is now complete over this trying part of the country, and a journey that took nearly three weeks is covered in as many days. Without any delay at Mombasa, you can be hurried across in perfect comfort and set down in the healthy, bracing district of Ulu, the headquarters of the Wakamba, and the beginning of the British East African Highlands.

Game.—From the coast to the Highlands I have

not been able to hold out to the European any prospects of trade or agriculture, nor for the first two hundred miles will the sportsman find it worth the trouble to take his rifle from the case ; but from the time that he enters Ukambani he daily becomes familiar with nearly every species of wild animal that will be more appropriately dealt with in the next chapter.



AN ENCAMPMENT IN UKAMBANI.



WAKAMBA WOMEN WITH LOADS.

To face page 8



HUNTING ON THE ATHI PLAIN.

To face page 9



UGANDA RAILWAY FROM THE COAST TO THE HIGHLANDS.

To face Chap. :

CHAPTER II

THE HIGHLANDS

*Ukambani—Athi Plain—Kikuyu—Meridional Rift—
Masai—Wanderobbo—Kamasiya—Mau—Nandi
—Ketosh*

The Highlands.—The only part, yet a large part, of British East Africa that can be held out to Europeans as a land for pleasure, profit, and permanent occupation is that which falls under the title of this chapter ; and, taken roughly, includes the countries of Ukambani, Kikuyu, North Masai Land, Nandi, and Ketosh. It stretches from Nzoi in Ukambani to the borders of North Kavirondo.

Ukambani, or Ukamba.—Since I have already described the limits of Ukambani, and we have seen something of its low-lying district, Kikumbuliu, our attention is now turned to the remaining district, Ulu ; and the sight of the country, or a breath of the refined bracing air, is enough to repay the weary traveller for his past journey.

Here, for all the world like western Scotland, with

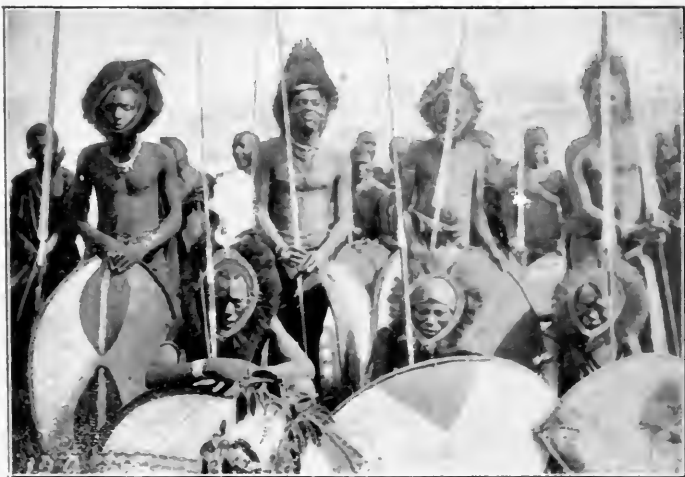
blue-coloured hills reaching to a height of 6,500 feet above sea-level, and beautiful well-watered fertile valleys, live the most powerful of the Wakamba tribe.

Government.—The district is again subdivided and held by sections of the people, sometimes governed by one head chief, but more often each village owes allegiance only to its own head man.

People.—The Wakamba are a stalwart race of negroes, so proud of their person that clothing, as we know it, is dispensed with, though ornaments made from beads, shells, brass or iron wire are used to decorate the head, arms, legs, and waist. The fashion is no doubt set by some lord or lady of high position, for it is strictly adhered to in the colour of the beads, the size of wire, or number of armlets and anklets worn. To add to their beauty, the teeth are filed and the body smeared with rancid butter and red earth, in a similar manner to the Wataita.

The men are armed with a sword, bow and arrows, and with these, though they are no match for the Masai on the plains, they have been known to defend their villages and drive off their better-armed and formidable foe. They are renowned hunters, able to track and stalk with the utmost ability, and may be relied on as guides.

Perched on the lower ridges of the hills, or scattered along the many streams, these villages are to be found surrounded by large patches of cultivation—chiefly cereals and the sweet potato—the work of the



MASAI WARRIORS.

To face page 11.

women, as is most usual among African tribes, whilst the men herd cattle, sheep, and goats.

Religion.—Here again as at Taita—and I make bold to say among most African tribes—though the rites and ceremonies differ as in England—there is a religion of spirit-worship, with an element of sacrifice and baptism with blood.

Labour.—The Government station in this district has done untold good by drawing the people and chiefs together, and showing them that the presence of the Europeans has meant their protection, peace, and general welfare. Confidence has been inspired, prosperity increased by the Government and traders employing labour for buildings and portorage at regular rates of pay; but one would be glad to see the women left at home, instead of accompanying their men-folk on long journeys, and carrying the heaviest loads under the most trying physical circumstances.

The Athi Plain.—From Ulu we cross the Athi Plain, which runs north and south in one long unbroken level stretch of beautiful grazing ground, used by the Masai for their cattle, but shared also by every beast of the field: rhinoceros, giraffe, zebra, mpala, wildebeest, hartebeest, wart hog, and an abundance of Grant's and Thomson's gazelle. I have seen some of these animals, not only in ones and twos, but in thousands, being "driven" by a

hunting party of lions. Part of this plain has recently been made a game preserve.

Kikuyu.—We enter Kikuyu, the home of the most insolent and turbulent of natives.

The country stretches from Mt. Kenia on the north to the Kapite Plain on the south, and from the springs of the River Athi to the edge of the Kikuyu Escarpment, which rises to a height of 9000 feet.

There are vast forests of juniper trees enclosing clearances where the Wakikuyu build their beehive-shaped huts, and cultivate the usual African products of Indian corn, sugar cane, yams, and millet.

People.—These people are a similar tribe, with customs and language akin, to the Wakamba, but are of inferior physique, though they ape the dress and manner of the Masai, using insolence to make up for the lack of majesty in their bearing. They raid their weaker brethren for cattle, sheep, and goats, and with loathsome treachery fall upon passing caravans, thus coming far short of the chivalrous Masai, who give you fair and timely warning of their blood-thirsty intentions.

In Kikuyu, as in Ulu, the climate is all that can be desired for Europeans, for though the temperature at noon may be up to 100° Fahr., it is tempered by cool breezes, and compensated at night by a fall in the glass to 50° Fahr. Experiments have been made in both districts to cultivate European produce, with satisfactory results, vegetables attaining the highest

perfection, and wheat, barley, and oats, though cultivated in a somewhat primitive fashion, have amply rewarded the labour expended upon them.

The Meridional Rift.—Let us now descend from the Kikuyu Escarpment, from which we can look down 1,400 feet into the great "fault," or, as it is known, meridional trough, running north and south between the ridge we now stand on and the black mass opposite—in the far distance—known as the Mau Escarpment.

As we descend we leave our granite and metamorphic series of rocks behind, and though the whole rift is a luxurious, well-watered, grazing ground, yet on every hand there is abundant evidence of volcanic disturbance of a comparative recent date. The extinct volcanoes, Suswa and Longonot, are not more than twenty miles apart, and as I once walked round the edge of Lake Naivasha I can speak from bitter experience of the endless number of lava blocks that form its south-west shore. Again near Lakes Elmenteita and Nakuro the same evidence is prominent.

The two latter lakes are salt, and are undoubtedly due to subsidence, but Naivasha, though to me it had a brackish taste, is considered fresh, and is formed by a volcanic disturbance blocking the meridional rift to the south.

The Masai.—Here, from the Kikuyu Escarpment

to Mau, dwell sections of that nomadic tribe, the Masai, known from Lake Baringo to Mt. Kili-manjaro.

Disdaining to cultivate, they move rapidly from place to place to find suitable grazing for—or it may be to make additions to—their stock. They are therefore the terror of all other people near to whom their ramblings take them; and their military prowess is beyond dispute. When moving, canes, bamboos, and twigs are carried by the women and donkeys to build their huts, not more than three feet high, plastered over with mud and cow-dung, and surrounded by a thorn zeriba.

Hamitic in physiognomy and language, they form a striking contrast to the ordinary negro, but their manner of living is hardly above that of the cattle they love so much. I need not use a stronger term than “free love” in seeking to give some idea of their morality.

The whole tribe is divided into sections, which, as a rule, occupy their own districts, but often raid and fight each other. Following a rule that seems to be universal among Hamitic tribes (*cf.* Waganda and Wahuma) these sections are again subdivided into clans, each having its own sign or distinguishing badge. There is no king or head chief, but the elders generally rule the village, though a general is voted for to plan and lead in time of war.

Religion.—Both boys and girls are circumcised, though not, so far as I know, from any religious idea.



WOMEN OF KAVIRONDO.



WAKAVIRONDO WARRIORS.

To face page 14.

Apart from the belief that the Great Spirit can alter and help in things temporal, they know nothing of a life before or after this present. Evolution is not unknown among them, since, from report, the first Masai was hairy and had a tail; but the end of life is utter desolation, and the lifeless clay of the nearest relative is not thought to be worth burial.

Leaving Lake Naivasha to the north-east, it is possible to reach the Victoria Nyanza by marching through Sotik, Lambwa, and South Kavirondo, or, what seems a better way, to go from Lake Nakuro directly west through Kitoto's country. This way will undoubtedly be opened up, and that part of the Rift about which we have been reading will become, I trust, a most important centre of European enterprise.

We now ascend into the beautiful country that lies directly on the Equator, forming part of the Mau range, and leading to the great bamboo forests through which we travel on our way to Nandi. To the north on the Kamasiya Mountains, or on the Elgeyo Escarpment, or directly in front of us on the Mau Range—from which the two former are offshoots—high-minded people can find a home at an altitude of from 8,000 to 10,000 feet.

Wanderobbo.—Among these mountains roam that wild tribe of elephant hunters, the Wanderobbo, who live entirely by the chase. In many ways they resemble the Masai, and are shield-makers to the

Elmoran (warriors), but otherwise they are detested by the blue-blooded cattle tribe.

Kamasiya.—When crossing the Kamasiya Mountains some years ago, the water left in a pail overnight froze, and in the morning my coast-boy, with great surprise, brought me a large piece of ice. This kind of weather on the equator comes as something of a surprise, and it behoves travellers to be prepared with a good supply of blankets.

The natives are a hardy, degraded branch of the Masai, and live in villages on the lower slopes of the mountains, cultivating millet and other seed.

Mau.—The forests on the top of this range give place here and there to park-like glades that in fine weather awe with their stillness, as well as cheer and relieve with their verdant freshness, the weary traveller.

The climate in these regions is too severe for animal life, and is most trying to human beings, the bitterly cold nights being too risky after the high temperature reached by the body through the exertions in the day's sun. During the rainy season it is terrible. I have known ten natives succumb during a downpour which lasted two hours.

Nandi.—As we descend and wend our way in a westerly direction to the less elevated hills of Nandi, directly adjoining South Kavirondo, we come across

species of game that we met with in the plains on the eastern side of Mau. Here also we find a well-watered, well-wooded country, somewhat similar to Kikuyu, and suitably adapted for European settlement.

The people, like the Wakamasiya, in physiognomy, language, and customs are easily distinguishable as a branch of the Masai. They are brave and warlike, using the bow and arrow as well as the spear and sword. They also blend agriculture with their pastoral pursuits.

Ketosh.—This country lies due north of Nandi, and is similar in every respect.

CHAPTER III

FROM THE HIGHLANDS TO LAKE VICTORIA

Kavirondo—Usoga

Kavirondo.—We are now entering the region of the more distinctly marked half-breed Hamitic-Bantu tribes, which occupy the north-eastern, north, and north-western shores of the great lake, and the first country that meets us on our descent from the Highlands is Kavirondo, with its naked inhabitants.

Country.—On the whole the country is level, well-watered, and fertile, but there are large tracts stretching for miles where not a tree can be seen. This may be accounted for by the fact that though we have left the lava beds and come to porphyritic granites and greywacke, yet in places the ironstone so asserts itself that even the goats have to toil for existence.

People.—The Wakavirondo are perhaps the lowest of the tribes mentioned above, and have the Bantu or negro characteristics more prominently marked, yet they are a stalwart, though not good-looking people, absolutely naked, and live in fortified villages, under

a chief. Some of these chiefs have by bloodshed and rapine raised themselves to influential positions, owning many villages, and depended on for protection by many weaker chiefs.

They are brave and somewhat careless of life, though great grief is manifested on the death of a relative or friend.

Men and women join in the cultivation of the country near their villages, and large quantities of sem-sem (a seed that requires new soil every year) are grown, as well as the usual products already often mentioned. Cattle, sheep, and goats are kept—often in the house—and the beehive finds a place in every home.

The shores of Kavirondo slope gently down towards the Victoria Lake, and in some places they are cultivated nearly to the extreme edge, whilst in others they are mined for ironstone, yet the people are strangers to the use of its waters as a highway; indeed, to make or use a canoe never seems to enter into their heads, though the lake craft are constant visitors to their coast.

For years, and not so long ago, these visitors came from the Islands and from German territory with trade goods to buy, not cattle or hoes or spear, but boys and girls, who were carried off and again sold, not necessarily into cruel slavery, perhaps into more comfortable circumstances than they were in before, but as the goods or chattels of their owner.

Industries.—The men are industrious and clever

miners, smelters, and blacksmiths, turning out hoes and spears as articles for trade with their more civilised neighbours.

It is a sight never to be forgotten to see these brawny village blacksmiths, in *naturalis puerabalis*, hewing the ore, preparing charcoal, blowing their bellows of skins and earthenware pipes into the blast furnace—a hollow in the ground—or from a fire similarly made, taking hot pieces of iron and beating them with a stone on a stone until they are shaped into articles comparable with European workmanship.

Religion.—Spiritualism is popular here, and of course witchcraft is not far behind, often leading village to fight with and exterminate village because of some sickness, famine, or death, brought about, it is supposed, by the evil influence of an opposing chief or medicine man. Sacrifices of fowls are often made, but to judge by the exhortations of the medicine man, the spiritual appetite must be of enormous capacity.

Remarks.—The presence of a Government station in the district has been the means of binding the people more closely together, and of turning the dangerous latent energy into useful channels of labour. Much yet remains to be done, and I trust will be done under able Europeans, in all the countries touched on in this work, to turn this energy into the most natural channel of self-government and development, military and police work, instead of



NEW METHOD OF TRANSPORT. UGANDA RAILWAY.



CROSSING A BRIDGED SWAMP IN USOGA

To face page 20.

importing foreigners, often of vastly inferior tribes, with all their insolence and ignorant contempt for the language and customs of the people among whom they work.

Missions.—Since leaving Taita there has been met with among all these tribes only one small effort to evangelise them, namely, that by the Scotch Industrial Mission, which, however, by death among the staff or famine among the natives, has recently been driven from Kibwezi, in South Ukambani, to take up work near Fort Smith, in Kikuyu. This move, unfortunately, leaves the Wakamba untouched, and again in the same plight with all the other nations as far as we have now reached.

One wishes that the mission just alluded to had seen greater success, for it seems admirably adapted to the requirements of the African, by showing him the necessity for honest, useful labour, instead of raiding and shedding blood ; and by teaching him to use the tools that, by the Gospel of Peace, have replaced the spear, sword, and bow.

These remarks may, of course, be criticised by people who, without a knowledge of the African, talk much about preaching a *pure gospel* ; but any teaching that takes away the present occupation of the native, and leaves him to sit from morning to night—albeit in a church—for months or years, learning, by the exercise of the mind only, to become a Christian, is not the Gospel of the Carpenter Christ.

Railway.—We have hitherto been wending our way along the ordinary caravan route and railway survey which ends here in Kavirondo at Sio Bay; thus tapping most, if not all, the important countries of the Protectorate.

I do not suppose, however, that the railway authorities intend to face the difficulties of Mau; they will rather make for the lake as directly as possible west from Naivasha or Nakuro. This will mean a smaller expenditure, but it will also mean the death of any serious enterprise or project for the development of the beautiful hill countries directly near to the higher mountain ranges of Kamasiya and Mau, as well as in the districts of Ketosh and North Kavirondo, over which large sums of money and patient care have been expended to bring them to their present state of peaceful reliance upon the word and help of the European.

Here is a field for labour, with labour at hand, but it will be for ever sad if for lack of decent transport the labour cannot be expended on the country in which it lives.

Usoga.—To reach our goal—Uganda—we cross the river Sio, and after one day's march begin to realise that another and very different country has been entered. Trees are numerous, and ahead of us appears to be one thick mass of vegetation, which as we get closer are seen to be plantain or banana groves. The paths are still narrow and poorly kept,



CANOE IN THE VICTORIA NYANZA.



CANOE ON THE LAKE SHORE.

To face page 22.

but where there is a dip and swamp, trees have been cut and laid, then covered with grass and earth until a respectable bridge is the result.

There is a screeching in the trees, and we look up to see numbers of grey parrots hopping from twig to twig, and asking each other who we are.

Our drum has been heard in the gardens, and crowds of men, women, and children flock out to greet us; but what a different sight from any we have yet seen! Not a spear amongst them, not an impudent word spoken, not a naked man or woman in the crowd—all decently clothed in a long black or brown bark-cloth robe hanging from the shoulder to the feet.

As we near the headquarters of the chief, a man dressed in a white cloth robe and English-cut jacket, carrying a long wand, and followed by a retinue of young fellows, each carrying a stick, comes up and announces himself as the chief, thus paying us a great compliment by advancing to meet us. We grasp hands and salute each other by the words, "Otyano munange?" (How are you, my friend?) for we realise that Usoga is reached, and Kiganda understood.

The chief sends a man to arrange the camping ground for the caravan, and another is instructed to levy food for the porters, whilst we make a note of our surroundings.

It is hard to realise that this is the country, and just over there the spot, where Bishop Hannington was murdered; that these smiling people, now so

friendly, probably saw it done or helped in the doing ; but we have only to remember that Usoga was conquered by Mtesa, King of Uganda, and is still tributary to that country, and that the chiefs of Usoga held their positions at the will of Uganda's king, to understand the willingness of these chiefs and people to obey King Mwanga when ordered by him to kill Hannington.

The country of Usoga is directly east of Uganda and the Nile, and is bounded on the north by the still unexplored country of the Wakedi, on the south by the lake, and on the east, as we have seen, by Kavirondo.

Country.—The face of the land is comparatively level but for the one prominent hill of Bukaleba, which overlooks the Napoleon Gulf, and seems to stand in defiance of the bold-rising coasts of Uganda opposite. It is even more fertile than Uganda, being covered to its extreme limits with banana gardens, most beautifully kept in order by both men and women. Large, magnificent trees, too, are more numerous here.

People.—Though the Wasoga do not lack intelligence, yet they are far behind the Waganda, to which tribe they belong. Many are marked with a tribal mark of three scars on the cheek, whilst the majority have two front teeth missing from the lower jaw. They are also more fond of ornaments made with brass wire and beads ; and the peasant people cling tenaciously to the old religion of spirit-worship.

Both men and women dress in black cloth, which they dye black in the fereus swamps.

Until quite recently they were shy, frightened, and somewhat cowardly, owing, no doubt, to the oppressive conduct of their conquerors—the Waganda; but their shyness seems to be wearing off, for they regularly, and with great daring, pay night visits to passing caravans and carry off whatever they can lift.

The chiefs are very jealous of their present power, and it will be with the greatest difficulty that any advance is made in Christianising or civilising the people.

Though not of robust physique, the peasants are willing to take service as porters, and serve to the best of their ability when treated as human beings. Now and then, however, they have been frightened away from the caravan routes by the dastardly behaviour of itinerant brutes calling themselves Britishers, who look upon the natives and treat them as a glorified species of monkey.

Government.—The country is divided and governed by four chiefs—Luba, Miro, Mutanda, and Tabingwa—each independent of the other, but, as I have said, all tributary to Uganda.

Climate.—The climate is enervating and trying to Europeans, owing to the fact that the luxuriant vegetation on level ground keeps the hot atmosphere continually damp.

Game.—Elephants cross the Nile from Uganda and the west into north Usoga, and are sometimes found there in large numbers.

CHAPTER IV

THE VICTORIA NYANZA

The Lake—Islands—Wavuma—Wasese—Trade and Prospects

The Lake.—No pen can describe, no picture can do justice to, the scene that meets one's gaze as we cross the high hill in Usoga known as Bukaleba. Behind, to the east, stretches the garden of Usoga; in front, the great Napoleon Gulf, the outlet to the mighty Nile, with Uganda on the further western side; but all its fertile beauties hidden by the stiff, rugged, uninviting hill of Lugumba's, while away to the south-west stretches the vast Nyanza, as far as the eye can reach, the monotony of its placid waters broken by innumerable islands of every conceivable size and shape.

Nothing need be said here about the history of the lake. Formed by subsidence, with strong evidence on some of the islands and on the surrounding shores of volcanic causation.

There it is, about six hundred miles from the east coast, lying between $0^{\circ} 20'$ N. Lat., and 3° S. Lat.,

and between $31^{\circ} 40'$ and 35° E. Long., at an elevation of 3,820 feet above sea level, and covering an area of more than 25,000 square miles.

The water is beautifully clear, perfectly fresh, and at once ready for every purpose; but I may be pardoned for here advising Europeans who find it necessary to cross any part of the lake in a canoe to make a point—for obvious reasons—of procuring their drinking water from the bow and not from the stern of the boat.

The lake is the home of the crocodile and hippopotamus, as well as of many kinds of fish that would be classed by us laymen as ranging from the small stickle-back to a large mud fish; but for the sake of the learned we should say: *Protopterus*, *Chromis*, *Silurus*, *Fundulus Güntheri*, *Mastacembelus speciosus*, *Labeo speciosus*, *Barbus nigrolinea*, etc.

These fish the natives of the surrounding countries catch, sun-dry, or smoke and sell, sometimes travelling with them long distances.

Kiganda names for best edible *fish*, or as the natives speak of them generically, Kyenyanja: Nkeje, Ngege, Male, Mamba.

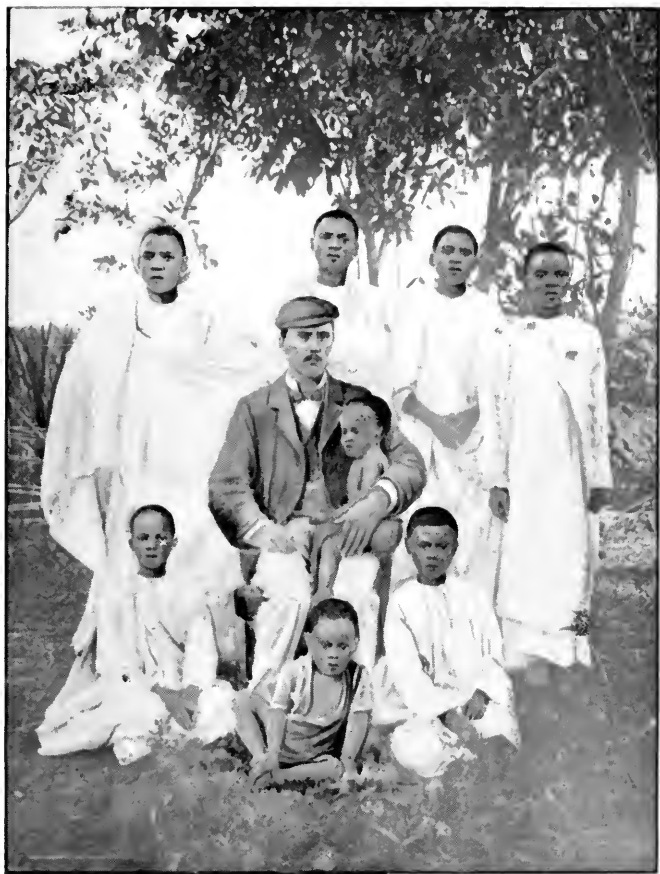
As to the depth of the Nyanza, we cannot speak with certainty. Some distance away from the immediate shore it will take any draught of ship, but nowhere along the coast of the mainland do I know of this depth being continued right up to the shore, though some of the islands have precipitous edges, with deep water immediately beneath.

I have often thought from private observation that the lake in some marvellous manner ebbed and flowed, and though there is no such thing as a tide, yet I am glad to find that others, from like observations, made at widely different parts of the lake, agree in saying that there is a daily variation of the level of the water. The land-winds, blowing from early morning till evening, account not only for the above phenomenon, but also, when blowing with any force, for the rapid changes that turn its usually placid face into ruffled, angry waves that are not to be despised or trifled with.

Perhaps the most striking feature of this lake is its constant navigation by the inhabitants of the two main groups of islands: those near its western shore known as the Sese group, and the group towards the north-east, the chief of which is the Vuma Island.

The Islands.—These islands differ considerably from one another in formation, strata, and face soil, thus telling their own tale of subsidence, upheaval, and the action of fire, and explaining, without further words of mine, the reason of the utter desolation of this island, the rugged beauty of that one and the luxurious vegetation of another.

The Wavuma.—The Wavuma are practically independent, though many attempts have been made by the people of Uganda to conquer them.



J. B. PURVIS AND WAGANDA BOYS.

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Their canoes are much the same as those used by the Waseese, but the likeness hardly extends further, they themselves being of a hardy, independent nature, better sailors and fighters than any of the other islanders, and sometimes even striking terror into the hearts of the people who dwell on the mainland.

Curiously enough, although this tribe live so much on the water, they do little or no fishing, but make pottery their chief industry, and exchange their beautifully-made water pots, etc., with the people on the mainland for fish, flesh, fowl, and bananas. Woe betide the district that treats them badly or robs them in their marketing! They may sometimes fight to protect themselves, but more often they rush to their canoes, leaving their pots behind them, and never again will they show themselves in that place. They may not know it, but this passive resistance is much harder to bear than a good thrashing, and the people of the district suffer more by being left alone and without pots.

The Waseese.—The Waseese, on the other hand, have nothing of this independent nature, being absolutely subservient to the Waganda. Their boats are built, their journeys made, their work done at the orders of Waganda chiefs. The cattle, sheep, and goats grazing on their islands belong to the Waganda. Indeed, in most things, these islanders are practically the slaves of the Waganda; but I would not have

you infer from that that they are at all ill-used. On the contrary, they give a willing obedience, sometimes leaving their island homes for weeks to fell timber and adze boards from these great trees—a kind of cedar, many of them ten feet in diameter—in the forests of Uganda; and in return are by their chief always protected, often fed and sometimes clothed, though in this latter respect the Wasese are not very particular.

The art of canoe-building has, I think, been brought to perfection by the Wasese, as a glimpse at the accompanying illustration will show.

What perfect lines, artistic form, evenness of balance, the like of which cannot be seen elsewhere in barbaric countries, yet all accomplished with a very primitive axe, red-hot wire, and perseverance.

The best trees for withstanding the ravages of water, and a greater enemy—the white ant—which attacks the boat when drawn up, are the Lusambya, Muvule, and the Mayovu. The paddles are often made from the former, the sideboards from the latter, while the keel is nearly always, and the boards most often, made from Muvule; from which, also, a naturally bent bough is cut to form the prow.

The keel and boards having been cut and dressed, wooden pegs are driven into the ground to keep the boards in position after being bent by the workmen. There they are left for a time until the elements have taken all the desire for a straight course in life out of their nature, and holes having been bored with

a hot wire, they are placed, then sewn to the keel and to each other with a fibre drawn from the centre rib of a wild palm. Strengtheners are placed at intervals along the canoe, from side to side, and these also form seats—the one in the bow has its ends continued some distance from the outside, and these being cut to a sharp point are called by the natives the horns of the canoe. They are used for pulling the canoe up to and pushing off from the shore. A pair of antelope horns are fixed on the prow, also very often some bright parrot feathers, and from the prow to the bow is fastened some pretty coloured grass.

You can imagine the animated and novel scene a few of these canoes present to the immediate onlooker; while the first glimpse from a distant hill at their gliding motion, to see the regular dip of the paddles, and to hear the rhythm of some song or chant set in a minor key, is enough to make one rub his eyes and ask if it is not all a dream of some book read long ago on wonderland.

I have spent many a happy day in the Uganda forests with these child-like people, there preparing wood for buildings, etc.; and when I think of their kindness to the European, with what unfailing courtesy they would seek for him a nook sheltered from the sun, or persuade him to share their lunch of bananas, I cannot help but smile at a very recent writer charging them with cannibalism.

This error is due to the great similarity in the

spelling and pronunciation of many Kiganda words. Thus Omusese is an islander, but Omuseze is one who, out of malice, strikes another's food with a human bone. He is not necessarily a cannibal.

I give these two words as a fair example, but would add that the difference between the "s" and the "z" could hardly be detected when either word was being used by an islander, for though his language is practically Kiganda, yet he gives his vowels a more open sound than is customary, and lisps his "s."

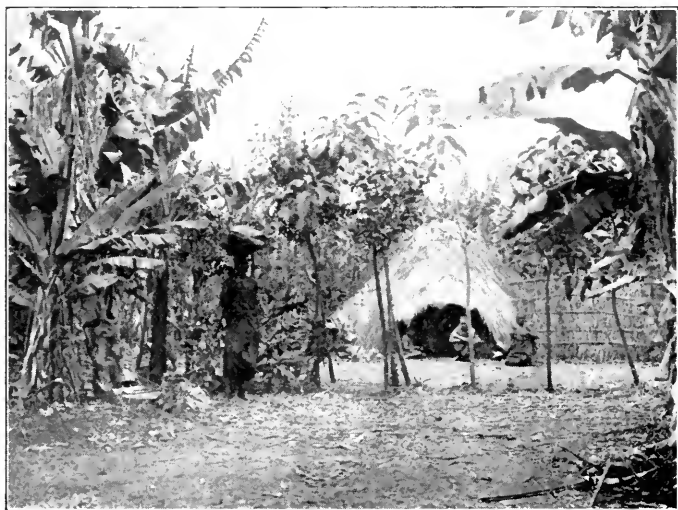
The Wasese are not only the boat-builders, but also the sailors of the tribe occupying the northern shores of the lake; for the Waganda, although they are known and feared all round the lake for their wonderful military expeditions by canoe—if the term "military" be not equivocal—are yet sailors of the poorest kind.

Trade.—The aspect of this sea has changed, however, during the last three years; for instead of being used for purposes of death and destruction, these canoes—aided by three dhows and a small steamer, the outcome of enterprise on the part of two German and one English firm—make periodic visits across the lake to the various caravan termini, and carry to Uganda, for that country and others to the north and west, every kind of trade goods.

Here at present, and for some time to come, is an open field for British pluck and enterprise. Such is the demand for loads that are lying at one or other



WAGANDA IN BATTLE ARRAY.



WAY-SIDE SCENE IN UGANDA,

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terminus that a dhow built at the south of the Nyanza paid for itself on its trial trip across.

There is wood at hand, and cheap labour in plenty. I can, therefore, predict great things for a small capital, backed up by a good heart and an experienced, industrious, and well-balanced mind.

It were idle to predict too definitely the future of this great inland sea, but it requires no great imagination to understand the busy, commercial, political, and military centre it will become—and at no distant date—as the central station of those three stupendous undertakings: the Uganda, Cape, and Cairo Railways.

CHAPTER V

THE PROTECTORATE OF UGANDA

UGANDA

*People—Government—Religion—Clans—Country and
Products—Cattle—Industries—Latest Developments*

A COUNTRY about the size and with a population like that of Wales. A land of hill and hollow ; of swamp and—if care be not taken—of fever.

“ Surely,” you will say, “ this is not the country we have heard so much about ! ”

Yes ; this is the same country, and it is a true description, but much remains to be added that a casual observer is apt to overlook.

This little kingdom lying along the north and north-west shore of the Nyanza is in itself the garden of Equatorial Africa, and with its people it is perhaps the most striking feature of the Dark Continent—a redeeming feature in many ways ; a light in the darkness.

On every hand there is a marked difference in physique, language, and customs between the

Waganda and the peoples by whom they are surrounded.

We here meet, for the first time since leaving the East Coast, a system of monarchy, with a feudal Government worked out in every detail—a civilisation that makes one wonder, after travelling through the countries already described.

People.—Though the history of the Waganda seems shrouded in mystery, which they themselves are unable to penetrate, yet it may be taken for granted that they are neither pure Bantu nor pure Hamitic, for in them we find qualities and customs peculiar to both races, which point undoubtedly to an intermixture at some early period.

The Bantu development seems to predominate over the Hamitic, yet the Wahuma element is seen in the remarkably softened features, which lack the high cheek-bones, flat noses, and ugly, protruding lips of the ordinary negro.

Both men and women are erect in carriage, and remarkably clean and particular in their personal habits. The men are brave and warlike; and the combination of a whole people under one head has given them many a victory over their more divided neighbours.

Until very recently the only instruments of war were the spear and shield, with which the Waganda hurled themselves in bodies upon the enemy.

In the battlefield, as elsewhere, the feudal system is very marked.

Government.—The whole country is divided into about ten provinces. At the head of each province is a chief immediately responsible to the "Katikero," or Prime Minister, who stands next to the king. These chiefs meet at the King's palace once a week and discuss the affairs of State—the king presiding; and at this council justice is dispensed to rich and poor alike, though a short time ago, during the reigns of Mtesa and Mwanga, it was often perverted by the payment of a bribe.

Each province is again subdivided and held by men who are responsible to the Saza or head chief, and are bound to obey him in all things. These men are known by names similar to those held by the head chiefs of the king, and signifying the particular office held by each—general of army, admiral of canoes, store-keeper, brewer, cook, fence-builder, shepherd, etc., etc., *i.e.*, the head of each department.

The Wakopi, or peasants, render a willing obedience either in work or war to the chief under whom they live and hold their gardens.

At the first sound of the king's war-drum, the note is taken up by other drums and passed on from hill to hill, until all the people thus warned have assembled in front of the chief's enclosure. Each head chief then leads his retainers to the capital of the king, there to receive his orders.

The same system is applied to the building of houses, the making of roads and bridges, and all internal administration, and though we feel that it must die a natural death by the introduction of Christianity and civilisation, with their attendant desire for liberty, yet here at hand is a power for self-government on the best and cheapest lines when organised and directed by a careful, sympathetic master-mind.

Religion.—The religion of the Waganda *was* the worship of the Lubali, the demons or spirits of the elements, war, thunder, lightning, and especially the spirit of the Great Lake, though they acknowledged Katonda as the maker of the universe.

To appease these spirits, sacrifices of goats, sheep, and fowls were made, and the religious ceremonies presided over by a priest, who used in the ritual spears and shields of peculiar make and pattern, horns of the buffalo, into which it was said an evil spirit would go out of a person, and other symbolic instruments of a masonic character.

The orgies that took place at Lubali worship had better be imagined than described, but the native fermented drink, made from the banana, played an important part.

Throughout the country were little spirit-sheds erected, and here offerings were made that somehow were always accepted.

Clans.—The whole tribe is subdivided into Kikas, or clans, and each clan has as its special heraldic device—an animal, a bird, or a fish ; but whatever it be, no member of the Kika may eat it, though sometimes the temptation to join companions in a feast of sheep is so great that I have heard a father and elder of that clan trying to prove, at great length, that he belonged to the Nkeje, or small stickle-back fish Kika.

The Country and its Products.—For the most part the country is undulating, though the hills do not rise to any great height ; and towards the north it breaks away into rolling plains. Many of the higher hills are wooded, the deeper valleys are full of swamp water, whilst for the rest, both hill and dale, it is under the cultivation of the plantain, sweet potato, and the bark cloth tree.

Throughout the country there are good though hilly roads, and the worst swamps are bridged by the people of the chief in whose district they are.

The cultivation is carried on wholly by the women, who rise at early dawn and labour on till noonday. Nor do the women think their work hardship, rather the reverse, for the highest ladies in the land do a certain amount of cultivation for pleasure. They do, however, expect praise from their lords and masters, and any man failing in this duty will soon find himself without, not only his food, but also his wife,

who, on the slightest pretext, will take herself off for weeks.

The utter dependence of the men upon the women for sustenance—and one woman can easily cultivate enough food to keep ten men—commands for the woman respect, and helps her to maintain a position and wield an influence in the country.

The banana is grown and used in the country as a vegetable, and is indeed the staple food.

A piece of land is cleared of the long grass, hoed, and planted with sweet potatoes. After the first crop of these, young plantain trees are put in, and in about eighteen months, or three native years, fruit may be expected.

A tree bears but one bunch, when it is cut down and left to manure the ground, and from the same root springs—it may have already grown—another tree.

The bunch of bananas, green but ripe, as we understand ripe potatoes, is taken away and peeled; these peelings are strewn in the sun to dry, then burned, and as the ashes contain potash, they are used in the manufacture of a rough soap. The peeled bananas are tied in leaves and put into an earthenware vessel, standing on three stones, between which a fire is made. Water is poured in, and more leaves placed over the whole contents until cooked. Then they are turned out, mashed, wrapped in hot leaves, and carried in baskets by the women to wherever the men are accustomed to eat.

There are three kinds of banana : Matoké, used for ordinary food ; Mbide, used when ripe for making drink fermented and unfermented ; Gonja, also used to make drink, but roasted or boiled it is eaten as a sweet.

It is the business of the man to provide his wife with clothing, but as the material grows on the nearest tree, it is not a very difficult matter.

The bark-cloth tree is a species of wild fig tree which, when young, is planted as a strengthener to a fence of any kind. After about three years' growth the first bark is stripped off and thrown away, but twice in each succeeding year the bark is taken off, laid on a long piece of wood, and beaten out with a round grooved mallet until it is quite thin and pliable. It is then dried in the sun, and sometimes two or three such pieces are sewn together, smoked with scented wood or tastefully decorated with stencil work, after which process it is ready for use.

The lower swampy lands require very little attention to make excellent rice fields, as may be gathered from the very fine samples now grown without much care.

Tobacco is indigenous, but is cultivated and prepared for sale ; both women and men smoke freely.

The coffee plant also flourishes here, and the berry is, in the opinion of experts, even now without much cultivation, a good second quality worth £75 per ton.

The same may be said of the cotton plant, the

fibre being not far behind that of Egypt—the longest in the world.

Neither of the plants present any difficulty in growing, but there is not in Uganda the large tracts of uncultivated, unclaimed land that are essential to the successful and remunerative farming of either; and this fact alone will always prevent prospective settlers from taking much interest in the country.

Climate.—It has been said that wheat would do well in Uganda, but my experience leads me to conclude that the climate is too regularly similar for wheat or European vegetables to become perfect.

The temperature in the shade may, throughout the year, be reckoned on as 80° Fahr. at noon and 60° Fahr. at night, and showers may be depended on two or three times a week the year round, except perhaps in January and February.

With wheat and vegetables there seems to be an element lacking—it may be frost—which is supplied on and to the east of the Mau Escarpment.

Cattle.—In the provinces of Kyagwe, Bulemezi, and Budu are beautiful grazing grounds, where the herds of small hump-backed cattle are kept and tended for the Waganda by members of the Wahuma race, purer specimens of the Hamitic immigration from the north-east into these regions.

These Wahuma receive no pay as we understand it, but have perquisites of butter, etc., and for these,

with their great love for the cattle, they serve faithfully and well. Apart from the kraal, however, they are given no status in the country.

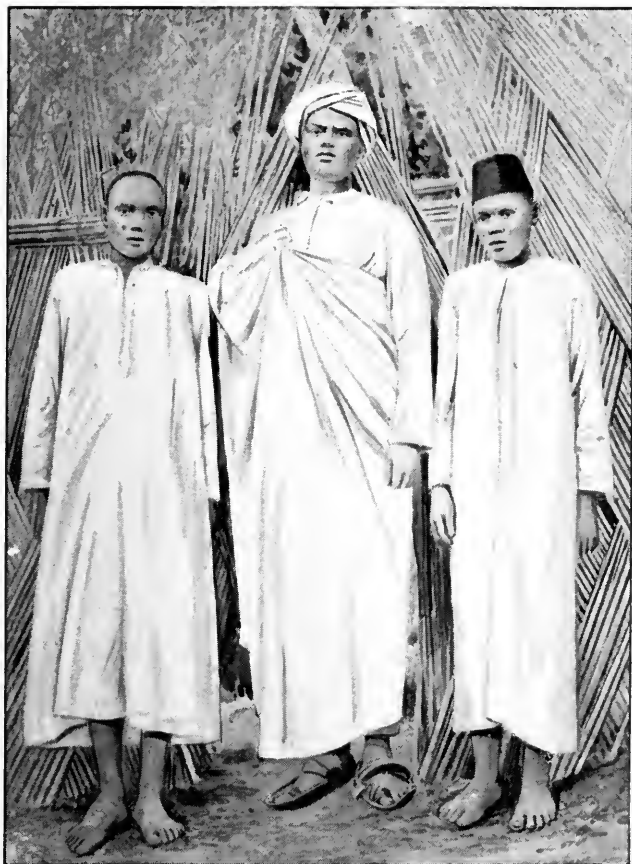
The milch cows are removed from the herd and kept on the station; but it is advisable to have the whole herd paraded periodically to satisfy yourself as to the veracity and voracity of nature, human and inhuman.

Goats and fat-tailed sheep are herded together by Waganda boys, and poultry is put out by the chiefs, to be kept and looked after by their dependants.

Industries.—I have already described the work of the women in cultivation, and have touched upon the preparation of bark cloth and the brewing of drink; but the Waganda excel in many other native industries, as making mats and baskets from grass and the leaves of the wild date palm; house-building and fence-making with stalks of the long elephant grass, sewn together with the bark of a small shrub; pottery work and blacksmithing of the most wonderful kind, some of the latter artisans being able to turn out the most finished work in brass and copper, as well as in iron.

These native industries have been often before described in detail. I refrain, therefore, from further explanation, but add the accompanying illustration.

I am glad to say there is a growing desire to become expert in European industries, and as the Waganda are born imitators, it is not surprising to



DAVID KASAGAMA, KING OF TORO, AND TWO CHIEFS.

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see real progress being made in building, carpentry, and road-making.

The head chiefs, Roman Catholic and Protestant, are anxious to push ahead in these matters, and are being greatly encouraged by the Government officials, as well as by their missionary teachers. Thus we find these chiefs living in or building good, substantial, sun-dried brick houses, sitting in well-made chairs or on strong benches, using tables that Europeans would not be ashamed to own, and sleeping on home-made bedsteads that are most comfortable.

Though Europeans may not get these seeming necessities at once on arrival, they will, with patience, tact, and kindness, soon become the happy possessors of them all, and the necessity of dragging much more than their camp furniture from England obviated.

The Waganda, too, are famed for their manufacture of harps, drums, dulcimers, and flutes; and though to our ideas they would not be called musical, yet they are veritable artistes in dulcimer duets, harp or flute solos, and impromptu composition of songs—all, however, set in a minor key.

Though I may not speak of some other accomplishments of the Waganda as industries, yet they must have been most industrious to acquire such a knowledge as they possess of reading and writing.

These acquirements are the direct outcome of the untiring zeal and self-denying efforts on the part of the agents of the Church Missionary Society.

I have no hesitation in saying that at least one-

third of the population know how to read, and as their reading has been directed to the highest channels, the result is more than gratifying; it is marvellous, for the very essence of Christianity has spread, growing upwards from the people, until it holds sway over the lives, homes, and deliberations of the highest chiefs.

Latest Developments. — For the past year Her Majesty's Commissioner, Sir H. H. Johnson, has been grappling with the question of government for Uganda, with the result, that on March 10 of this year 1900, a new Treaty was signed between the British Government and the King and Chiefs of Uganda.

By this Treaty the country of Uganda takes a somewhat different place from ordinary Protectorates, for the King and Chiefs now become practically British officials and receive British pay.

The King has been given the title of "His Highness the Kabaka (King) of Uganda," and receives a salary of £650 per year while a minor, and £1,500 per year on attaining his majority at the age of eighteen.

The Lukiko or Native Parliament will continue, and, as heretofore, will settle all matters of internal government, subject to the approval of the Commissioner. It consists of three chief officers of state, the Katikero (Prime Minister), and two new officers, Chief Justice and Chancellor of the Exchequer, each of whom receive while regents £400 per year;



PORTERS CARRYING LOADS TO UGANDA.



AN IVORY CARAVAN.

To face page 45.

but will receive £300 when the King attains his majority. And that the Lukiko may be more representative, the country has been divided into twenty counties, from each of which the Chief and three other members attend. Beside these, the King is allowed to choose and send six members.

Each Chief of a county receives a salary of £200 per annum, and has to collect all the Government taxes, namely, Rs. 3 for hut tax on each inhabited house (with certain exceptions), and a gun tax of Rs. 3 for anyone possessing or using a gun. A man may have five guns under one license. Chiefs are allowed a certain number of guns free of taxation.

All Chiefs, except those mentioned above as regents, Chiefs of counties and other members of the Lukiko or Native Parliament, become now merely land-owners, with no political power or duties.

Each Chief and land-owner may charge a rental to his tenants—probably about R. 1 per annum—but in this case he must pay the men when working for him.

It is estimated that Uganda contains 19,600 square miles. Of this the Uganda Administration has vested in it and controls 9,000 square miles of waste and uncultivated land, takes 1,500 square miles of forest lands—for which it has given presents to the King, Katikero, and other Chiefs—and has 50 square miles for its stations. The King has received 350 square miles of gardens, etc.; the Queen Mother, 16 square miles (6 private property and 10 for the office);

each Chief of a county, 16 square miles (8 private property and 8 for the office); each regent, 32 square miles (16 private property and 16 for the office); missions, 92 square miles (C.M.S., 40; French mission, 35; English R.C., 17); all princes, 32 square miles between them; princesses, etc., 90 square miles; Mbogo, uncle to late King, 24 square miles; Kams-waga of Koki, 20 square miles; Mwanga's Queen Mother, 10 square miles of private property; all other Chiefs—say 1000 at 8 square miles each—8000 square miles.

On the face of it this latest development is a crisis in the history of Uganda, kills at a blow the Feudal System, yet, so far as can be seen, no one will suffer from the death.

The time has not yet come to write the history of Uganda; when it is written, the name of its present Commissioner will not be left out.

CHAPTER VI

THE PROTECTORATE OF UGANDA

*Unyoro—Toro—Koki and Nkole (with remarks on
Labour, Trade, and Game)*

LET us in this chapter direct our attention to the countries immediately adjoining Uganda, and which are, more or less, connected with it, even apart from British protection or missionary enterprise, viz., Unyoro to the north, Toro to the west, Koki and Nkole to the south-west.

The relationship between the peoples of these countries with the Waganda is unmistakable, from the similarity of physique, language, religion, and general customs.

With each of them, however, the Hamitic origin is more marked in their language than it is in that of the Waganda, though a knowledge of Kiganda will enable the traveller to be distinctly understood in any of these countries.

Rightly or wrongly, the tendency by some is to regard these countries as possessing dialects of Kiganda instead of separate languages which ap-

proach more nearly to the original than does Kiganda.

On the other hand, there is a strong desire on the part of some resident missionaries interested in philology to retain in each country its peculiar dialect as a language by using a separate translation of the Scriptures.

One cannot help but feel, however, that sooner or later the language of government and commerce for the whole of these districts will be Kiganda, partly because Uganda is the centre of British Administration, and also because the chiefs and people aspire to the (Kitibwa) honour and standing of the central tribe, and think that a use of Kiganda will give it to them.

Unyoro, Toro, Koki, and Nkole, like Uganda, enjoy a system of monarchy, but each country acknowledges the supremacy of Uganda, and Koki has recently been made a dependency of that country, though still retaining her own king, and there is a feeling among some Europeans that her example might profitably be followed by the other countries.

Such a combination of these small states is to be much desired, and from their position and relationship ought naturally to come about, yet may be delayed for a long time by the ambition of individuals in Church and State.

Unyoro.—To the north of Uganda from 1° N.

Lat. to the Victoria Nile, and from Lake Gitanzege on the east to the Albert Nyanza on the west, lies the country of Unyoro.

It is of great interest as the highway to the Soudan, but its deposed king, Kaberega, has been a source of constant annoyance, not only to the European, but also to the Waganda, who claimed the country as a tributary state.

There are two low ranges of hills to the north and south of the River Kafu, and the rest of the country is rather flat, and not well watered.

Climate.—It may be that we are here beginning to come under the influence of the Soudan climate, or that the lack of hills and banana plantations account for the smaller rainfall than we have in Uganda.

There are some very excellent salt pits in Unyoro that will always be a source of profitable trade with surrounding countries.

Beans, millet, and sweet potatoes are cultivated, but the people often suffer from want. The banana is only cultivated for making drink.

People.—The country is divided into chieftainships, and the race into clans as the Waganda; but the people, though in religion and general customs resemble the Waganda, yet fall far short of that brave and warlike tribe in intelligence. The bark-cloth tree is unknown in the country, and a skin from the goat or sheep, tied round the waist, supplies the need for clothing.

Lake Albert.—Just a word here about the lake that

borders Unyoro on the north-west. It lies in a depression caused by volcanic disturbance, and is surrounded by hills, some of them 1,500 feet high, running from north to south. The salt pits mentioned above are situated at Kibero, half-way along the eastern shore, and between the hills and the lake. The natives have not dug down more than twelve feet, but the whole ground for 200 yards seems to be full of salt.

Hot Springs.—At the foot of these same hills are some hot-water springs which bubble up and flow down to the lake at a very high temperature. Indeed, it is only just possible at a hundred yards' distance from the springs to comfortably wash the hands in the water. At the springs themselves the natives, when passing, cook their food. The water of the Albert Lake is rather insipid.

Toro.—We pass through a somewhat uninteresting, desolated region on our way to the Ruenzori Mountains, which extend from Lake Albert to Lake Albert Edward, and lift their snow-capped peaks to a height of more than 19,000 feet. At the eastern foot of this range lies the capital of David Kasagama, king of Toro.

This kingdom, for political purposes, extends to the border of the Congo Free State on the western side of the mountains, but originally it was content to remain east and be a part of Unyoro.

Country.—The country is something more than

undulating, with bad roads intersected by many swamps.

It boasts, besides its mountains, another interesting feature in the shape of a salt lake to the north of the Albert Edward Lake, and separated from it by a narrow ridge. This lake is in shape like the orthodox baker's loaf, about three-quarters of a mile in diameter, and from two to four feet deep. It is full of salt of an exceptionally good kind, and natives come from long distances to procure it. There is a strong odour of sulphuretted hydrogen rising from the lake, which is very unpleasant.

The banana is grown in the valleys, and beans, millet, etc., in the hill districts. For storing these latter the people dig large grain pits, and thus provide against drought and famine.

Though near the beautiful grazing ground of the Semliki Valley, which teems with game, the Watoro are extremely poor in cattle. They are rich, however, in ivory, and are ready to pay good prices for trade goods.

People.—The present king was placed on the throne, over the head of his elder brother, by Captain Lugard, and is a good-looking, good-natured boy, in great danger of being spoilt by the flattery of Europeans.

Like civilised potentates, he is supposed to be more blue-blooded than the ordinary people, who are purely and simply Wanyoro.

Climate.—The climate is extremely trying to Euro-

peans, as the temperature falls suddenly very low during rain and at night, when the cold winds, blowing from the mountains, chill you to the bone.

Nkole and Koki.—We complete the Uganda Protectorate by a reference to the countries Nkole (which lies south of Toro, and forms the eastern shores of Lake Albert Edward) and Koki, immediately adjoining it to the east.

Country.—In both these countries we come again to the features of Uganda: hill and dale thickly cultivated with plantains, and porphyritic granites with thick red soil; though in Koki we have sandstone, shale, and quartz. In both countries, also, there are stretches of grazing land and glades with rippling streams.

People.—Each country has a king of practically pure Wahuma blood, and the people, close relations of the Wanyoro, are not far removed from the original race.

In each county of this Protectorate there are Government stations, and the officers in charge find the native system of feudal government an invaluable aid in the details of administration.

In each country too, except Nkole, the missionaries of Rome and the C.M.S. are working with, so far as Uganda itself is concerned, marvellous results, not only in numbers, but of active, progressive, and aggressive Christianity.

Labour.—The somewhat rapid development of

Uganda and the regions round, since they first became known to us, has created a greater demand for labour than is compatible with a proportionate and fair wage.

Wherever bananas grow there will never be any keen competition for work, unless some strong incentive is given. Up to the present time the incentive with the Waganda has been all the other way; but now there is a growing desire to possess wealth, and these men will engage themselves for six months at a time to carry loads or work as labourers.

Unfortunately, and I use the word from the highest motives, their needs are soon satisfied. The greatest ambition in the clothing of a man does not go far beyond an English jacket and vest, in addition to the long white calico or linen robe known as a *kanzo*; and of a woman, though her desire may lead her to look with longing on an English lady's blouse, she concludes that the waist is beyond her graceful figure, and is content to make her fellow-worshippers green with envy by marching up the church on Sunday decked out in a Manchester print with a ship in full sail most prominently displayed behind.

The result is that for labour worth twopence a day the Government and others are obliged to pay fourpence and sixpence, though the labour done is for the benefit of the country itself, and not for the European.

This bad start will ever hinder the development of agriculture, or industries on advanced lines, and will also bar the way of settlers.

Trade.—Though in Uganda proper elephants are seldom seen, except in North Bulemezi, yet each chief has his hunters, and these are ever a source of wealth. I do not say they ever will be, for if the Semliki Valley is made a preserve, as I believe is proposed, the chiefs may not think it worth their while to send farther afield to procure ivory, owing to the export tax and the very heavy rate of portorage to the coast.

There is, however, a great demand in Uganda, Koki, and Toro for European goods of first-rate class (not the sweepings of second-hand shops), knives and forks made of steel, clocks and watches that are not toys, boots, travelling trunks of a handy size, enamelled ware of every description, blankets of good quality, black jackets and vests, best calico (bleached and unbleached), and linen of good stamp. Men have continually made the mistake of thinking that the native cannot tell a good article from a bad one; and while it may be true that he prefers to pay a stiff price for what he buys, still he has some idea of fairness.

The currency is still cowry shells, but their value is steadily decreasing as rupees multiply.

There is a growing demand among Europeans for tools, builders' ironmongery, household requirements, provisions, and general supply.

Game.—As I have hinted, big game is being driven into the more uninhabited districts. The long elephant-grass has something to do with this exodus

from Uganda proper to the Mayanja and Semliki Valleys, and also to Toro, where the grass is shorter.

The following is a very complete list of the game in these districts, and is vouched for on the excellent authority of the Rev. H. R. Sugden. Kiganda names are given in brackets.

1. Eland.—Now practically extinct in Uganda, owing to rinderpest.
2. Waterbuck (Nsama).—Found everywhere.
3. Hartebeest (Nangazi).—Two species. The "Jacksonii" and the Senegal antelope are found in Uganda, but never in the same district. The third species of Hartebeest, "Cokei," mentioned in Chapter II., is not found farther inland than Kikuyu.
4. Speke's Antelope (Njobi).—Rare. Found in dense swamps.
5. Bush-buck (N-gabi).
6. Kobus Tomasi (Nsunu).—This is the most common antelope in the districts under consideration in this chapter.

This antelope was at first supposed to be the Cobus Cob, but it has lately been discovered to be a new species, and has been named and described from a specimen sent home by Mr. F. J. Jackson, and now in the possession of the British Museum.

7. The Pah (Ntalaganya).—Smallest of antelope; not bigger than an English hare.
8. ——— (Nsirabo).—A small antelope, probably a larger species of Pah. The meat is of the most exquisite flavour and tenderness.

9. Stein-buck.—This is of the “Pah” genus, and may be the Nsirabo.
10. Reed-buck (?) (Njasa).—Common by the Albert Edward Lake.
11. Buffalo.—Now rare.
12. Lions (Npologoma).—Rare in Uganda, but common in Toro.
13. Leopards (Ngo).
14. Elephants (Njovu).—Plentiful in North Usoga, North Singo, Unyoro, and the Semliki Valley.

APPENDIX A.

HOW TO LIVE AND TRAVEL

How to live or take care of health in Africa is superfluous advice to men and women just out from Europe. As a rule, they know all about it, and scout the very idea of fever or liver until asked to choose a burying-place.

They feel well, why should they trouble about quinine, diet, clothing, etc.?

The reason is that wise precautions are necessary; not to feel well now and then, but to keep well always, and to do this, wise people will not hesitate to take advantage of older experience.

Quinine.—In spite of that eminent German specialist's—Dr. Koch—theories to the contrary, the practical experience of men like Drs. Baxter, Hind, Rattray, and Cook goes far to prove that in this drug we have the antidote to African fevers, and that a judicious use of it in small quantities before a trying march, or daily during residence in an unhealthy district, tones up the system and helps to make the blood impervious to the attacks of the bacilli.

The simplest and easiest form in which to take the drug is the 3- or 5-quarter tabloids made by Messrs. Burroughs, Wellcome, & Co., Snow Hill, London. These tabloids can be had in sugar coating for ladies and children.

Two of the doctors mentioned above have made interesting and successful experiments of hyperdermically injecting quinine into patients whose temperatures were at a critical height, and everything else had failed to lower them. The one drawback to this operation is the liability of an abscess forming where the syringe has been inserted.

Diet.—It is a fairly safe theory to believe that the food found in a country is the food for that country. Of course, I do not forget that taste has to be acquired for some things, and others must be set aside as too trying for ordinary flesh and blood. At the same time, because a man has been born in Scotland, bred in Ireland, or educated near Yarmouth, that is no reason (and this is no imaginary picture) why he should carry about with him the contents of a distillery and innumerable boxes of bloaters to help him "rough it." These may suit his taste, but they are too much in harmony with the African sun to agree with his liver.

Let the food be plain but substantial, with—whenever possible—fresh meat and European or native vegetables.

If stimulant is taken, let it be only after the work

of the day, when, in moderation, it may indeed prove beneficial. The use of intoxicating liquors always on tap, for the heat of the sun, the difficulties of the march, the monotony of the station, the weakness of fever, has been most strongly condemned by more competent and impartial authorities than I can profess to be.

Clothing.—It is so difficult for the ordinary Britisher to believe that the sun was here before him, that it will probably be here after he has gone, and that during its stay it will shine as it pleases.

It ought, of course, to give way and allow him to walk out in the middle of the day in cricket-cap and swagger dinner-shirt that has often seen mutton, but never wool; or at night to sleep sweetly between linen sheets and dream of home, but it won't; and the men who indulge in these luxuries only put their missionary societies, business houses, and Government departments to needlessly premature funeral expenses.

Wool is the watchword of all who value health; and as this may be procured in the most delicate textures and colours, there should be no difficulty in using it for every purpose.

Keep the sun from the head by using a good pith helmet or Terai hat when on the march, also from the body by wearing a strip of flannel round the waist, and a piece sewn on to the back of coat or vest.

Fever would be less common, chlorodyne never necessary, if these hints were carefully attended to.

Home Agents.—In appendix B. will be found a very complete outfit list, but time, trouble, and patience will be saved by taking such a list to a London agent—Messrs. Dickeson and Stewart, 94 Queen Victoria Street—who can be relied on to buy, pack, and despatch according to instructions given.

The tent and camp furniture, procured from Messrs. Benjamin Edgington, of 2 Duke Street, London Bridge, S.E., should be personally seen to, as the firm are most obliging in carrying out private suggestions.

Coast Agents.—On reaching Mombasa, pay a visit to Messrs. Boustead, Ridley, & Co., who act as agents for up-country men. You will find them able to supply the items marked in the outfit list, “to be procured at the coast,” and also able to supply you with the means of transport into the interior, if travelling farther than the railway terminus.

Caravan.—It may be necessary for you to lead your own caravan, or number of men who act as porters; and whilst Messrs. Boustead & Co. can supply you with porters, head men, trade goods of iron and brass wire, beads of the requisite colour, cloth, etc., they cannot give you tact and discretion to mingle patient kindness with cool firmness, and a dogged perseverance to do and have done what you set out to accomplish.

On the Road.—Provide against sickness by having one-tenth spare men ; against famine by carrying extra loads of food ; and against trouble by always appearing ready for it.

Get each day's march over, if possible, before noonday heat, and never, because *you* feel "fit," press your men beyond the ordinary encampment. Remember you would not walk so easily if you carried a load.

Appreciate the services of the "niggers," and you will find them able to reciprocate kindness.

Never begin the day's march on an empty stomach, nor walk until exhausted ; the men will benefit by a rest while you enjoy a light refreshment in the middle of the journey.

Pitch your tent to the windward, north and south, and bath and change as soon as possible after the day's march.

Sleep is an excellent antidote to fever, and if the old maxim of "Early to bed, etc.," is good in England, it is priceless in Africa, though the early rising need not be earlier than 6 a.m.

APPENDIX B.

LIST OF OUTFIT FOR THREE YEARS, IN THE INTERIOR, WITH
PROBABLE COST ; ALSO LIST OF PROVISIONS FOR THE
ROAD, AS FAR AS TORO, AND FOR ONE YEAR ON A
STATION.

Boots, etc.—

4 pair—Jaegar recommended (without cloth tops), per pair 3os. (about)	-	-	£6	0	0
Leather for re-soleing and re-healing 6 pairs, ready cut to shape, nails, knife, rasp, hammer, awls (there are several lasts in the country), etc.	-	-	-	0	10 0
1 pair strong slippers,	-	-	-	0	4 0
1 „ bedroom slippers (Jaeger),	-	-	-	0	5 6
12 pairs leather laces at 4d. per pair,	-	-	-	0	4 0

Umbrellas, etc.—

2 black alpaca of same size, as the spokes of one may be used to repair the other (preferable to the white umbrellas), Foxe's Paragon frames, at 7s. 6d.,	-	-	-	0	15 0
4 movable white covers at 1s. 6d.,	-	-	-	0	6 0
Small copper wire for repairs—see that it fits into eyes of spokes,	-	-	-	0	0 6

Hats—

1 double Terai felt hat, - - - -	£0 18 0
1 pith hat (bought at Port Said, Mombasa, or Zanzibar), - - - -	0 0 0
2 small caps at 1s., or Tam-o'-Shanter, - -	0 2 0

Clothes—

8 shirts (Jaeger recommended) about 12s., -	4 16 0
6 pants " " " 7s., -	2 2 0
3 drawers (to knees) " " 7s., -	1 1 0
2 dozen pairs socks at 2s. 6d., - - -	3 0 0
Mending for socks, - - - -	0 2 6
1 darning weaver, page 197, - - - -	0 1 10
4 sleeping suits, about 20s., - - - -	4 0 0
3 double flannel cholera belts, - - - -	0 9 9
2 pair braces (French) at 2s. 6d., - - -	0 5 0
2 belts for trousers at 1s., - - - -	0 2 0
6 Jaeger collars at 1s., - - - -	0 6 0
3 ties at 1s., - - - -	0 3 0
1 dozen paper collars for voyage, - - -	0 1 0
2 celluloid collars with patent studs, - -	0 3 0
1 small plaid (black and white) shawl for shoulders while resting on march, etc., -	0 10 0
1 dressing-gown, important in sickness, -	1 10 0
2 thin cloth suites (own tailor), - - -	5 0 0
1 thickish cloth coat to wear in evenings (it is prudent to wear something extra), - -	1 0 0
3 suits khaki (bought at the coast)—khaki is recommended for ordinary wear up country; see below, - - - -	0 0 0
2 flannel suits at 17s. 6d., - - - -	1 15 0
1 pair knickerbockers, - - - -	0 15 0
3 pair stockings at 5s., - - - -	0 15 0
2 pair puttees (blue serge) at 3s. 6d., - -	0 7 0

If Missionary—

1 surplice, - - - - -	£1 0 6
1 macintosh cape (policeman's), - - -	0 8 0

Towels, Table-cloths, etc.—

4 rough bath towels at 2s. 6d., - - -	0 10 0
6 small toilet „ at 1s., - - -	0 6 0
2 white table-cloths at 6s., - - -	0 12 0
6 dusters at 4d., - - -	0 2 0
4 dinner napkins at 1s., - - -	0 4 0
1 piece chamois leather, - - -	0 1 0

Bedding, etc.—

3 blankets (Jaeger), or a sleeping sack and 2 blankets at 27s. 6d. (about) - - -	4 2 6
1 Scotch plaid, - - - - -	1 7 6
3 pillow-cases at 1s., - - -	0 3 0
1 hair pillow, - - - - -	5 0 0
1 hair or cork mattress, - - - - -	1 1 0
1 piece mosquito netting—16 yards. This will give enough material for two nets, with some over for covering windows, etc. To make mosquito net: take a piece of calico 1 yd. breadth and 6 ft. 6 ins. long; sew on the netting all round, beginning at one corner of the calico; join netting down side; put loops at each corner for strings, and sew on two tapes to each long side of calico, - - - - -	0 7 6

Bedstead, etc.—

1 Wooden camp bedstead in green canvas bag, from Edgington. Side poles in one piece, about - - - - -	1 7 0
1 piece of canvas sufficient to re-cover bed, -	0 5 0

Furniture, etc.—

1 camp table, top in one piece strapped on to legs, large size, - - - -	£0 14 5
1 comfortable lounge chair—important in sickness, - - - - -	0 4 6
1 deck chair, - - - - -	0 7 9
1 camp-stool or small folding chair, Edgington, -	0 7 6
1 travelling bath with cover, acting as a box on road, - - - - -	1 8 9
1 indiarubber bath in bag, - - - - -	0 14 3
1 galvanised basin, - - - - -	0 0 11
2 zinc buckets to nest (pails), - - - - -	0 2 0
1 zinc bucket painted red for sanitary pur- poses, with movable mahogany seat, -	0 5 0
1 folding looking-glass, - - - - -	0 3 6
1 camp lantern for candles (talc sides—one or two spare talc sides), - - - - -	0 9 6
1 pair folding candlesticks, - - - - -	0 4 9
1 tin for soap, - - - - -	0 1 0
1 tent pole strap, - - - - -	0 4 9
1 vulcanite water-bottle with screw corks, -	0 13 0
1 enamelled iron water-bottle, - - - - -	0 4 3

Tent—

1 7 ft. square, poles in one piece (not bamboo) ; poles bound round bottom to prevent cracking ; ventilation in roof—fly unlined, - - -	0 0 0
1 ground sheet with eyelet-holes ; spare rope and guys—all at Edgington's. See it put up before you leave, about - - -	10 0 0

Toilet Requisites—

2 brushes in case. Brushes at 5s. 6d., case 4s. 3d., - - - - -	0 15 3
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2 combs at 1s., - - - - -	£0	2	0
2 sponges and bag at 4s. 6d., bag 1s., - - -	0	5	6
6 tooth brushes at 6d., - - - - -	0	3	0
2 razors, shaving brush, strop—10s., 2s., 4s. 6d.,	0	16	6
1 clothes brush, - - - - -	0	1	6
2 nail brushes, - - - - -	0	0	6
1 bottle Eau de Cologne (for use in fever), -	0	1	9
1 bottle smelling salts, - - - - -	0	2	3
2 tablets carbolic soap at 1s., - - - - -	0	2	0
1 dozen tablets Pears' soap at 2½d., - - -	0	2	6
1 brown holland tidy, with several pockets (made at home), - - - - -	0	1	0

Stationery, etc.—

1 deed box with initials on cover (the deed box should take the foolscap without folding), - - - - -	0	17	6
1 bottle ink (Stafford's), 1s. ; also a bottle of red ink, 6d., - - - - -	0	1	6
3 boxes ink pellets at 7d., - - - - -	0	1	9
3 packets foreign paper at 1s., - - - - -	0	3	0
1 packet „ foolscap, - - - - -	0	1	6
1 „ envelopes (250), - - - - -	0	1	6
2 dozen large blue canvas envelopes, - - -	0	1	6
1 gross pen nibs, - - - - -	0	1	6
2 dozen penholders, - - - - -	0	0	10
6 dozen pencils (1 dozen good quality), -	0	3	6
1 ruler, 4d.; 2 pieces indiarubber, 6d., -	0	0	10
1 small set mathematical instruments, -	0	5	0
2 letter clips at 4d.; 1 pencil sharpener, 5½d.,	0	1	1½
1 small box paper fasteners, - - - - -	0	0	8½
2 screw-top ink bottles at 6d.; 1 Ransome's patent, 3s. 8d., - - - - -	0	4	8

1 dozen memo. books, 6d.; 1 porcelain slate,									
11½d., - - - - -	£0	1	5½						
6 account books, assorted, - - - - -	0	2	6						
1 "Where is it?" - - - - -	0	0	6						
6 note books, assorted, - - - - -	0	6	0						
2 quires white blotting paper, - - - - -	0	1	6						
1 blotting book, - - - - -	0	1	0						
1 small box indiarubber bands, - - - - -	0	0	10½						
¼lb. red sealing wax, - - - - -	0	0	9						

Canteen or Luncheon Basket, etc. (for use on road)—

1 as fitted for two persons, - - - - -	1	2	10						
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THE ARTICLES REQUIRED ARE :

1 large cup and saucer (enamelled), - - - - -	0	0	8						
1 mug " - - - - -	0	0	6						
1 small jug or can for milk " - - - - -	0	1	1						
3 plates (2 small), " - - - - -	0	1	3						
1 plate (soup) " - - - - -	0	0	7						
1 " (dish) " - - - - -	0	0	7						
2 knives and forks, - - - - -	0	3	0						
2 spoons (tea), - - - - -	0	0	6						
2 " (dessert), - - - - -	0	1	0						
2 " (table), - - - - -	0	1	6						
1 caddy (tea), - - - - -	0	1	0						
1 " (coffee), - - - - -	0	1	0						
1 " (sugar), - - - - -	0	1	0						
1 " (oatmeal), - - - - -	0	1	0						
1 tea-pot, - - - - -	0	1	9						
3 tins, with patent lever tops, are excellent for jam, butter, etc., but see that the lids fit,	0	1	0						
1 cook's knife, - - - - -	0	0	8½						
1 " fork, - - - - -	0	1	4						
1 cruët, pepper, salt, mustard, - - - - -	0	1	2						

1 small frying pan, folding handle,	-	£0	1	0
3 saucepans (aluminium), with 1 handle,				
recommended for lightness,	- - -	1	2	0
1 zinc basin for washing up in	- - -	0	0	11
1 wrought-iron kettle (handle and spout				
rivettted on), to hold 4 pints,	- - -	0	4	0
1 block tin kettle (2 pints),	- - -	0	2	5
2 small enamelled slop basins,	- - -	0	1	4
1 iron tripod for holding kettle or saucepan				
over fire,	- - - - -	0	1	0
<hr/>				
With canteen,	- -	£2	14	8
Without canteen,	- -	2	13	3

N.B.—If the canteen is bought, it will be found to contain a good many of the things here mentioned, but some few must be bought in addition.

Inquire for the aluminium canteen.

Table Ware, etc., to be packed for use up country—

N.B.—ALL ENAMELLED WARE.

2 cups and saucers,	- - - -	£0	1	4
2 large plates,	- - - -	0	1	3
2 small plates,	- - - -	0	1	0
2 soup plates,	- - - -	0	1	2
2 teaspoons,	- - - -	0	0	6
2 dessert spoons,	- - - -	0	1	0
2 table „	- - - -	0	1	6
1 salt spoon,	- - - -	0	0	3
1 mustard „	- - - -	0	0	3
2 egg cups,	- - - -	0	0	8
2 large knives and forks—1s. 4½d., 1s. 6d.,	- - - -	0	5	9
2 small „ 1s., 1s.,	- - - -	0	4	0
1 carving „	- - - -	0	4	6
1 steel,	- - - -	0	1	3

1	soup ladle,	-	-	-	-	-	£0	2	11
1	„ tureen,	-	-	-	-	-	0	2	2
1	vegetable dish and cover,	-	-	-	-	-	0	3	0
1	pudding dish,	-	-	-	-	-	0	1	1
1	salt cellar	} or small cruet {	-	-	-	-	0	0	4
1	mustard pot		-	-	-	-	0	0	6
1	pepper pot		-	-	-	-	0	0	6
2	slop basins,	-	-	-	-	-	0	1	4
1	tea pot,	-	-	-	-	-	0	2	3
1	coffee pot,	-	-	-	-	-	0	1	0
1	„ mill,	-	-	-	-	-	0	3	5
2	milk jugs,	-	-	-	-	-	0	3	0
1	large basin for setting milk for cream,	-	-	-	-	-	0	2	6
1	milk can,	-	-	-	-	-	0	1	10
2	meat dishes,	-	-	-	-	-	0	2	4
1	kettle, wrought iron, with handle and spout								
	rivetted on, to hold 8 pints,	-	-	-	-	-	0	4	11
2	saucepans, aluminium,	-	-	-	-	-	0	15	0
1	large frying pan,	-	-	-	-	-	0	2	0
6	meat hooks,	-	-	-	-	-	0	0	3
1	„ chopper,	-	-	-	-	-	8	1	2
2	metal candlesticks (a silver torch is liked,								
	but requires special candles),	-	-	-	-	-	0	2	0
1	Empress lamp with spare wicks. This is a								
	lamp requiring neither globe nor chim-								
	ney, about	-	-	-	-	-	0	17	6
1	small mincing machine,	-	-	-	-	-	0	8	1
1	small wheat mill (should be one on each								
	station),	-	-	-	-	-	0	0	0
1	enamelled chamber,	-	-	-	-	-	0	1	6
1	enamelled bed pan,	-	-	-	-	-	0	6	11
1	feeding cup,	-	-	-	-	-	0	0	6
1	china cup and saucer (pack with clothes),	-	-	-	-	-	0	2	6

Haberdashery (in small tin box)—

1 gross needles, 3 doz. white cotton, $\frac{1}{2}$ doz.
 white thread, 1 gross pins, 1 doz. black
 cotton, $\frac{1}{2}$ doz. black thread, 2 doz. safety
 pins, $\frac{1}{2}$ doz. red cotton, 2 packing needles,
 1 doz. buckles for trousers, tape, buttons
 for shirt, trousers, coat, etc., scissors,
 darning needles, emery cushion. - £0 12 0

Medicine, Instruments, etc.—

Pay a visit to Messrs Burroughs, Welcome &
 Co., and obtain from them a small
 medicine chest and a few surgical appli-
 ances, best to suit requirements.

Tools (N.B.—Tool rolls are not recommended)—

1 saw for wood, 5s.; 2 bradawls, 6d.; 2 gimlets,
 6d.; 2 files, 1s.; 1 hammer, (required on
 road), 1s.; 1 small plane, 2s. 6d.; 1 chisel,
 8d.; 6 bolts for stools, 6d.; 1 gouge, 8d.;
 3 lbs. screws and nails (assorted), 2s.; 1
 screwdriver (required on road), 1s.; 1
 brace and bits, 7s.; 1 soldering iron,
 solder, and flux, 5s.; 1 spoke-shave, 1s.
 6d.; 1 small oilstone, 1s., 2s. 6d., 3s.;
 1 pair wire pliers, 1s. 6d. - - - 1 16 10

Sundries—

6 good padlocks at 2s.,	-	-	-	-	-	0	12	0
6 locks for boxes at 1s. 5d.,	-	-	-	-	-	0	8	6
6 hasps for boxes,	-	-	-	-	-	0	2	6
6 pair box hinges,	-	-	-	-	-	0	2	6
1 bill hook,	-	-	-	-	-	0	2	2
1 large pair scissors,	-	-	-	-	-	0	2	6

1 pair nail scissors	-	-	-	-	£0	2	0
1 hair clipper,	-	-	-	-	-	0	5
1 tape measure,	-	-	-	-	-	0	0
2 packets medicated toilet paper,	-	-	-	-	-	0	1
2 whistles,	-	-	-	-	-	0	2
2 tin openers,	-	-	-	-	-	0	1
1 corkscrew,	-	-	-	-	-	0	0
1 pair blue glass goggles,	-	-	-	-	-	0	5
½ lb. camphor in blocks (some in every clothes box and bag),	-	-	-	-	-	0	1
Twine and string,	-	-	-	-	-	0	2
Few spare corks,	-	-	-	-	-	0	0
1 thermometer,	-	-	-	-	-	0	1
1 alarum clock (pack in clothes box for use on march)	-	-	-	-	-	0	7
2 Waterbury watches at 17s. 6d. (no expensive watches to be taken),	-	-	-	-	-	1	15
2 cheap razors,	-	-	-	-	-	0	3
6 pocket knives (various),	-	-	-	-	-	0	10
1 blacking brush,	-	-	-	-	-	0	1
1 bottle gum and packet of gum arabic,	-	-	-	-	-	0	1
1 flask (fill with brandy for medical use on journey—pack in clothes box),	-	-	-	-	-	0	2
1 pair compasses (prismatic, 28s., 47s.)							
1 sextant.							
1 nautical almanac.							
1 rain guage.							
2 thermometers—maximum and minimum— from Messrs. Cassell, Petter & Co., La Belle Sauvage Yard, Ludgate Hill.							
Unicode.							

Seeds—

Flower and vegetable in soldered tin—celery, cabbage, carrot, parsley, artichoke (both sorts), rhubarb, etc., etc., to be had from Messrs. Sutton, of Reading. (Cost according to quantity required.)

Provisions—

(For road as far as Toro). These to be packed into boxes with good hinges and padlocks, the lids and bottoms to have cross pieces, boxes to weigh not more than 16 lbs. each—size, 3 ft., 6 ins. × 1 ft. 3 ins. × 1 ft. 3 ins. To be marked with owner's name and also Road 1, 2, 3 or 4.

21 lbs. Huntley & Palmer's assorted traveller biscuits, in 2lb. tins, - - -	£0	7	6
4 lbs. Huntley & Palmer's Osborne (or to taste), in 1lb. tins, - - -	0	3	4
26 lbs. Moir's jam or marmalade, in 1lb. tins, -	0	8	0
6 lbs. Danish butter (deduct from jam if taken in 1lb. tins), - - -	0	9	9
9 lbs. Lazenby's potted meats in small tins			
3 dozen, - - - - -	1	5	0
14 lbs. coarse oatmeal in 2lb. tins, - - -	0	3	10
5 lbs. Demarara sugar in 2lb. tins, - - -	0	1	3
10 lbs. tongue (Armour brand), in 2lb. tins -	0	12	6
4 lbs. sardines, in small tins ($\frac{1}{4}$ lb.), - - -	0	8	8
4 lbs. tea (at 1s. 8d.), in 1lb. canisters - -	0	6	8
2 lbs. coffee (ground Mocha), in 1lb. canisters, -	0	3	6
2 lbs. cocoa (Van Houten's), in $\frac{1}{4}$ lb. tins, -	0	6	4
1 lb. Liebig, in 2oz. jars, - - - - -	0	9	0

2 lbs. desiccated soup (Edward's), in small tins,	£0	2	4
3 lbs. pea soup with mint (Symington's), in small tins,	-	-	-
1 lb. meat essence (Brand's), in small tins,	-	0	5
4 lbs. oxtail soup in 1lb tins,	-	-	0
6 lbs. corn flour (Brown & Polson's), in ½lb. tins,	0	4	0
2 lbs. Bermuda arrowroot, in ½lb. tins,	-	-	0
10 lbs. condensed milk, in 1lb. tins,	-	-	0
½ lb. pepper,	-	-	0
¼ lb. mustard,	-	-	0
2 lbs. salt (table) in a bottle,	-	-	0
2 lbs. chocolate menier, in tin,	-	-	0
½ pint champagne,	-	-	0
6 lbs. ozokerit candles,	-	-	0
1 lb. curry powder (in tin),	-	-	0
3 lbs. Primrose soap (cut in small pieces),	-	0	0
2 lbs. marrow fat, in 1lb tins,	-	-	0
2 bottles sauce—Worcester or other kind,	-	0	1
4 lbs. apple rings or dried pears, in 2lb. tins,	0	2	0
Tiny bottles of essence (1 oz.), lemon, vanilla, almond, clove,	-	-	-
6 lbs. preserved potatoes,	-	-	-
1 bottle lime juice,	-	-	-
1 lb. dubbin, in 2 tins,	-	-	-
3 4oz. bottles saccharine in tabloids, at Burroughs & Welcome,	-	-	-
	£8	0	5½
Boxes about 6s.,	-	1	4
Tins and packing about	-	0	5
	£9	9	5½

(The above should pack into not more than 4 cases of the above dimensions.)

B. Station—

Boxes same dimensions as above, but tops and bottoms to be screwed on and without cross pieces; marked with owner's name and Station, and numbered 1, 2, 3, and 4, etc. (about 6 boxes).

60 lbs. assorted biscuits, in 2lb. tins, about	-	£	1	15	0
24 lbs. jam and marmalade (Moir), in 1lb. tins,	o	12	0		
20 lbs. tea, in 3lb. tins,	-	-	-	1	14 4
10 lbs. coffee (unground Mocha and Mysore)					
in 1lb. tins,	-	-	-	o	17 6
6 lbs. cocoa (Van Houten's), in $\frac{1}{2}$ lb. tins,	-	o	19	0	
4 lbs. curry powder, in small bottles,	-	-	o	4	0
2 lbs. desiccated soup (Edward's), in $\frac{1}{2}$ lb. tins,	o	2	4		
1 lb. Liebig, in 2oz. packets,	-	-	-	o	9 0
20 lbs. ozokerit candles (some for torch,					
others plain),	-	-	-	1	1 8
10 lbs. corn flour (Brown & Polson's), in 1lb.					
packets,	-	-	-	o	6 8
6 lbs. Bermuda arrowroot	-	-	-	o	12 0
8 lbs. salt, in bottles,	-	-	-	o	4 0
1 lb. pepper, in $\frac{1}{2}$ lb. tins,	-	-	-	o	1 3
2 lbs. mustard, in $\frac{1}{2}$ lb. tins,	-	-	-	o	3 0
6 lbs. Primrose soap,	-	-	-	o	1 6
2 lbs. custard powder (Bird's), in small tins,	-	o	2	0	
1 lb. blacking,	-	-	-	o	1 0
1 lb. Keating's bug powder, in small tins,	-	o	2	6	
2 lbs. raisins (muscatels), in bottle,	-	-	o	3	3
Essences, few small oz. bottles	-	-	o	2	0
6 lbs. sardines, in $\frac{1}{2}$ lb. tins,	-	-	-	o	13 0
6 lbs. Lazenby's potted meats, in small tins,	-	o	17	3	
1 lb. dubbin, in tins,	-	-	-	o	1 0

£11 4 9

Boxes, about 3s. 6d., - - - -	£0 14 0
Tins and packing, about - - - -	0 10 0
	<hr/>
	£12 8 9

Care should be taken lest goods be packed with a superfluity of straw or brown paper.

It is calculated that the above provisions should be contained in not more than 10 cases—4 for road and 6 for station use.

A list should be kept of the contents of each box in a little memo. book, to which reference can be easily made, and in packing the provisions each box should contain, if possible, some of each article, so that in case of accident a man may not be suddenly deprived of all his tea or some other well-nigh indispensable article.

The prices are approximately given—

Total provisions, - - - -	£9 9 5½
„ - - - -	12 8 9
	<hr/>
	£21 18 2½

Goods to be purchased at the coast (Mombasa or Zanzibar)—

2 tins oil—paraffin, at Rs. 2. 2, - - -	£0 5 0
24 lbs. mottled soap in 12lb. boxes, - - -	0 4 0
6 doz. Sakerhets matches, at Rs. 2 per doz., - - -	0 14 0
3 Swahili cooking pots and covers, or “Sutarias” (one for use of boys on road), - - - -	1 10 0
3 suits khaki, at Rs. 9½, - - - -	1 13 6
3 butcher's knives, - - - -	0 3 0
1 halter for donkey, - - - -	0 2 6

1 pith helmet (purchase at Port Said),	-	£.0	5	0
4 bales cloth for barter purposes (sewn in canvas),	- - - - -	12	0	0
Goats or sheep to kill,	- - - - -	1	13	4
6 lbs. rice,	- - - - -	0	1	0
<hr/>				
£18 10 10				
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Re *Packing of Goods*—

The bath will be used for light articles.

2 uniform cases (or African boxes by Farwig),	- - - - -	£3	3	0
1 green Willesdin canvas bag (Edgington) with padlock,	- - - - -	0	17	6

This will take the blankets and bedding.

1 saddle-lined box, size 3 ft. 6 ins. × 1 ft. 3 ins. × 1 ft. 3 ins., with hinges and lock and key for stationery, books, clock, brandy-flask, medicines, and etc., on march,	- - - - -	0	7	6
2 strong canvas bags, with eyelet-holes and cork to neck, for canteen, saucepans, basin, etc., on march,	- - - - -	0	10	0

Other goods not for use on road in zinc-lined cases if of perishable nature, otherwise in plain wood boxes, tops and bottoms screwed on; dimensions as far as possible same as those of the provision boxes—say 5 cases at 3s. 6d.,		0	17	6
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£5 15 6

ITEMS.

1. To clothes—ironmongery, etc.,	-	-	£91	16	5
2. To provisions (approximate),	-	-	21	18	2½
3. Goods to be purchased at coast,	-	-	18	10	10
4. Boxes, etc.,	-	-	5	15	6
<hr/>					
			£138	0	11½
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APPENDIX C.

ENGLISH—KISWAHILI

Useful and Idiomatic Phrases

1. I don't understand you, say it again.
Sema mara ya pili, sikusikia.
2. I won't buy them, they are too dear.
Sitaki kununua, ni ghali.
3. What do you want ?
Wataka nini ?
4. Where do you come from ?
Watoka wapi ?
5. Don't wait ; I will send an answer immediately.
Enenda zako, usingoje, majibu yatakuja sasa hivi.
(Go your way ; do not wait for an answer, it
will come immediately.)
6. Is your master at home ?
Bwana yupo ?
7. Master is not at home ; he is gone out.
Bwana hako (or hayuko) nyumbani ; ametoka.
8. Where are you going ?
Unakwenda wapi ?
9. I have lost my way.
Nimepotea, njia sijui (I am lost ; the way I don't
know).

10. Does the water boil?
Maji yanache'mka ?
11. These plates are not clean.
Sahani hizi zina taka.
12. Wipe them carefully.
Futa vema kwa kitambaa.
13. Sweep this room well.
Fagia vema katika chumba hiki.
14. Fetch the vinegar, the pepper, and the salt.
Hiletee siki, na pilipili, na chumvi.
15. Don't make so much noise.
Usifanye uthia.
16. Put a fresh wick in my lamp.
Tia katika taa yangu utambi.
17. Leave that alone !
Acha !
18. Come here, I want to speak to you.
Njoo hapa, 'nna maneno nitakwambia. (I have words I will say to you.)
19. Are you ready ?
Umekuwatayari ?
20. How far is it to your shamba ?
Kadri gani mbali ya shamba lako hatta kufika ?
(How much farness of your shamba till getting there?)
21. Not very far ; perhaps an hour's walk.
Si mbali sana, labuda ikipata saa moja.
22. I am very glad to see you.
Umependa mayo wangu kukutazama.

23. A good man does not desert his friends when they fall into difficulties.
Mtu mwema hawaachi rafiki zake wakipatika na shidda.
24. Are you idle?
Ati mvivu?
25. Does this boat leak?
Mashua hii yavuja?
26. Don't jerk this rope; if you do it will break.
Kamba hii usiikutue, ukikitua itakatika.
27. Eat as much as you like.
Kula kadri utakavyo.
28. Find me a large hen.
Kanitaftia koo la k'uku.
29. Follow this road.
Fuata (or andama) njia hii.
30. I want you to follow me.
Nataka unifuata (or uniandame).
31. Go and see if the people have collected.
Kaangalia watu wamekutana.
32. Go and stop that talking.
Enenda kakomesha maneno haya.
33. Stop this outcry.
Makelele haya yahome. (Let these cries cease.)
34. Go away.
Enda zako.
35. His mind is absent.
Hapo ati.
36. He is a troublesome fellow to deal with.
Ana taabu kuingiana nayo.
37. He is here.
Yupo hapa.

38. He is not here.
Hapo hapa.
39. He is yonder.
Yuko kule.
40. He is not there.
Hako kule.
41. He is not yet dressed.
Hajavaa.
42. He ought to be beaten.
Aihtaji kupigwa.
43. His non-appearance is unaccountable.
Kutowekana kwake haitambulikani.
44. His self-conceit is no good to him.
Majivuno yake hayamfaai neno.
45. How are your household (*i.e.*, your wife, daughters, etc.)?
U hali gani nyumbani kwako?
46. How far is it across the island?
Kupataje mbali wake hapa hatto pwani ya pili?
47. A fast walker would take from sunrise to the middle
of the afternoon.
Akiondoka mtu assubui hatta alasiri, alio hoda i
kwenda, kufika.
48. How long has he been ill?
Tangu lini hawezi?
49. How pleasant.
Imependeza.
50. I am here.
Nipo hapa.
51. I am sleepy.
Ninao usingizi.
52. I cannot see so far as you can.
Sioni mbali, kama waonavyo wewe.

53. I don't like his way of tying it.
Sipendi ginsi afungavyo.
54. I don't see what you show me.
Sioni ulionyalo.
55. I feel myself at home.
Hujiona niko kwetu.
56. Make yourself at home.
Usifanye haya, hapa kama kwako. (Feel no
modesty, here is like your home.)
57. I had almost left off expecting you.
Nalikaribia kukata tamaa ya kukuona.
58. I had lost my way, and I came out close to your shamba.
Nalipotea njia nikatokea shambani kwako.
59. I have asked him again and again, but he will not tell
me.
Nimemwuliza mara kwa mara lakini hanambii.
60. I have made you my mark ; if you step over it, look
out (a common defiance).
Nimekupigia mfuo wangu kinka wangelie.
61. I know where he is.
Namjua mahali alipo.
62. I shall go by sea as far as I can.
Nitakwenda kwa bahari, hatta itakaponifikisha.
63. I shall go for a walk to stretch my legs.
Nitakwenda tembea kukunjua miguu.
64. If he strikes you, hit him again.
Akikupiga, nawe mpiga tena.
65. If you had been here he would not have been beaten.
Kama ungalikuwapo hapa, hangalipigua.
66. It depends upon his coming.
Kuna atakapokuja.

67. It is bad weather.
Kumekaa vibaya.
Hakwendeki.
Hatokeki.
68. It is being hawked about by a salesman.
Kinatembezwa kwa dalali.
69. It is not there, though you say it is.
Hakipo, ungawa wasema kipo.
70. It is time for us to go.
Imekuwa wakati wa sisi kwenda zetu.
71. It was a secret, but it oozed out.
Yalikuwa habari ya siri, ikatokeza.
72. Let him go.
Mwacheni enende.
73. Moslems are forbidden wine.
Waslimu wameepushwa divai.
74. Much self-exaltation ruins a man's position in the world.
Majivuno yakiwa mengi ya'mvunjia mtu cheo.
75. Nothing I do pleases him.
Killa nafanyalo halimpendezi. (Everything I do pleases him not.)
76. Put the water on the fire.
Kateleka maji.
77. Sit down.
Kaa kitako.
78. Don't get up.
Starehe.
79. The fields are flourishing.
Koonde imesitawi.
80. The music is first-rate.
Ngoma inafana.

81. The news has spread.
Khabari zimeeuea.
82. Spread the news.
Zieneza khabari.
83. The top of this mountain is inaccessible.
Juu ya mlima huu haupandiki.
84. They are badly stowed.
Mapakizo yao mabaya.
85. They like giving and receiving presents.
Hupendelea kupana vitu.
86. This chest must be taken care of.
Kasha hili la kutunzwa.
87. This has been worn.
Nguo hii imevaliwa.
88. Upon your oath.
Utaapa.
89. Wash me these clothes.
Nioshee nguo hizi.
90. Wash me !
Noshe !
91. What do you earn by the month ?
Upataje killa mwezi ?
92. What is become of him ?
Amekuwaje ?
93. What are you talking about ?
Maneno gani mnenayo ?
Muktatha gani ?
Mnenani ?
94. What will you ferry me over for ?
Utanivusha kwa kiasi gani ?
95. Where is the knife I saw you with yesterday ?
Kiko wapi kisu nalichokuona nacho jana ?

96. Where is the pain?
Mahali gani panapouma?
97. Where is your pain?
Waumi wapi?
98. Who is in there?
Mna nani?
99. You have made his thread too tight.
Uzi huu umeutia kassi mno.
100. You ought to love him very much.
Wastahili kumpenda sana.

APPENDIX D.

ENGLISH—LUGANDA

Useful and Idiomatic Phrases

1. Come and tell me when the water boils.
Amadzi bwegabanga geseze, noja nombulira.
2. Take these clothes and wash them well : here is
piece of soap. Wash all the soap out again
thoroughly.
Twala engoye zino, ozoze bulungi ; sabuni nyo.
Omaliramu dala sabuni yena.
3. We want breakfast at six o'clock ; make Indian meal
porridge, and boil some sweet potatoes.
Twagala tusoke okulya emere eyoluberyeberye
nga esa zise kumi nebiri : vuluga obusera obwa
kasoli ; ofumbe ne lumonde.
4. Tidy the room : first sweep it out thoroughly and dust
the tables : then put everything back as it was at
first.
Longosa mu kisenge : soka oyere bulungi, osimule
meza : bwomala, nolioka odzao ebintu byona
nga bwebyabade oluberyeberye.
5. What do you want for that goat ? I want five hundred
shells. I will give you four hundred and fifty.
Embuzi eno ogyagala mwendo ki ? Ngyagala
bitano. Nakuwa ensimbi bina mwatano.

6. Take these two strings of shells, and see if you can get any beef in the market.

Twala ensimbi zino abyasa bibiri, egende ogezeko okugula enyama yente mu katale.

7. Try to sell this cloth : go and cry it up the street, but don't sell it for less than two hundred and fifty shells a hand (18 inches). Make the best bargain you can.

Genda ogezeko okutunda olugoye luno ; ogende nga olamuza mu kubo : naye buli mukono bwe-batakuwamu ensimbi bibiri mwatano, obanga kusukao tokiriza. Olagana nabo nga bwonoinza obulungi.

8. Peel the plantains ; wrap them in their own leaves and boil them.

Wata matoke ; osanikire mu ndagala, ofumbe.

9. Are the plantains cooked yet ?

Amatoke gaide ?

10. Why do you leave all these plantain and potato peeling lying about here ; gather them up and throw them away at once.

Kikyekikulesedza ebikuta bya lumonde nebya matoke okusula wano : bikung'anya obisule wala kakano.

11. When the sun has set, light a fire in my room.

Omusana bwegubanga gwase, nokuma mu nyumba omuliro.

12. I shall go for a stroll in the afternoon. While I am away, watch the house, and have the water boiling by five o'clock.

Natambula tambulako eda, omusana bwe gunaba nga guse. Kuma waka wano, ofumbe namadzi gesere esa nga zise ekumi nebiri.

13. There will be a heavy rain to-night : dig a trench round my tent, so that the water may not get in.
Enkuba leroenetonya ekiro nyingi : sima olusalosalole lwetolole ewema yange ; mukoka aleme kuitamu.
14. Have you milked the cows yet ? When you have done, churn this calabash of cream.
Omaze okulamula ente ? Bwonomala, sunda olububi luli mu kisabo.
15. Have the fowls laid any more eggs ? Bring them here to me.
Enkoko nate zeongede okubika amagi ? Gande-tre wano.
16. Bring poles to build a fence with.
Genda olete emitu egyokukola ekisakati.
17. How long have you been able to read ?
Wasoka di okumanya okusoma ?
18. What is your name ?
Erinyalyo gwani ?
19. Where do you come from ?
Ovawa ?
20. What have you been doing in my house ?
Ova okukola ki mu nyumba yange ?
21. He has just arrived.
Kyaje atuke kakano.
22. I can't manage this food.
Emere eno enemye (lit., this food beats me).
23. The master commanded him to be beaten.
Omwami yalagira okumukuba (lit., commanded to beat him).

24. He has fever ; he is ready to die of thirst.
Alwade omusuja ; ayagala okufa enyonta (or
Enyonta egenda kumuta).
25. What makes you in such a hurry ? Wait a bit.
Kikyekikuyanguiriza ? Soka olindirire.
26. I have been here ten days.
Mazeo enaku kumi.
27. I have been working for three weeks.
Maze enaku abiri mulumu okukolo amirimu.
28. When they had stayed there a fortnight, then they
went away.
Bwebamalayo enaku kumi nanya, nebalioka
bagenda.
29. The sun is very hot.
Omusana gwaka nyo.
30. You have cheated me of some shells (*i.e.*, given a
short string).
Onsedde ensimbi.
31. All have gone except you.
Bona bona bagenze gwe weka gwosigadeo.
32. I can't sleep for sorrow.
Enaku tezing'anya kwebaka.
33. I am going for certain.
Silemo kugenda.
34. You have no reason to fear. Your fears are groundless.
Tekikugwanira kutya. Otya bwerere.
35. There is no landing-place to embark the men from.
Twali mwalo ogwokusabalizamu abantu.
36. I shall walk as fast as possible.
Natambula mangu nga bwenainza.

37. When I arrived, I found him gone.
Bwenatuka nensisinkananga agenze.
38. I don't know where I shall build my house.
Simanyi wendizimbira enyumba yangu.
39. I don't know whether the cattle are black or white.
Simanyi ente nga nzirugavu simanyi nga njeru.
40. I think I shall get there before nightfall.
Ndowozanateraokutuka eyo nga tebunaba okuziba.
41. I don't want to eat eggs when they aren't mine.
Sagala okulya magi obutaba gange.
42. I didn't go without leave.
Sagenda nga siragidwa.
43. They went to the market, but bought nothing.
Bagenze mu katale nebatagula kintu.
44. He tried his best without any success.
Yagezako nga bweyainza, nalemwa nyo.
45. If the sail hadn't give we should have been capsized
in the sea.
Singa etanga teryayulikayulika, twakuyise mu
nyanja.
46. Tell me all that happened to you.
Mpulira byona ebyakuliko.
47. Which is the taller, you or he?
Alwa omukulu, gwe oba oli?
48. Bring me one of those large stones.
Ndetera linagoamainja gali amanene.
49. Let us go back at once, that the rain may not
catch us.
Tudeyo mangu, enkuba ereme okutukuba.
50. He ran so fast that they could not catch him.
Yadukana nyo, newbalema okumukwata.

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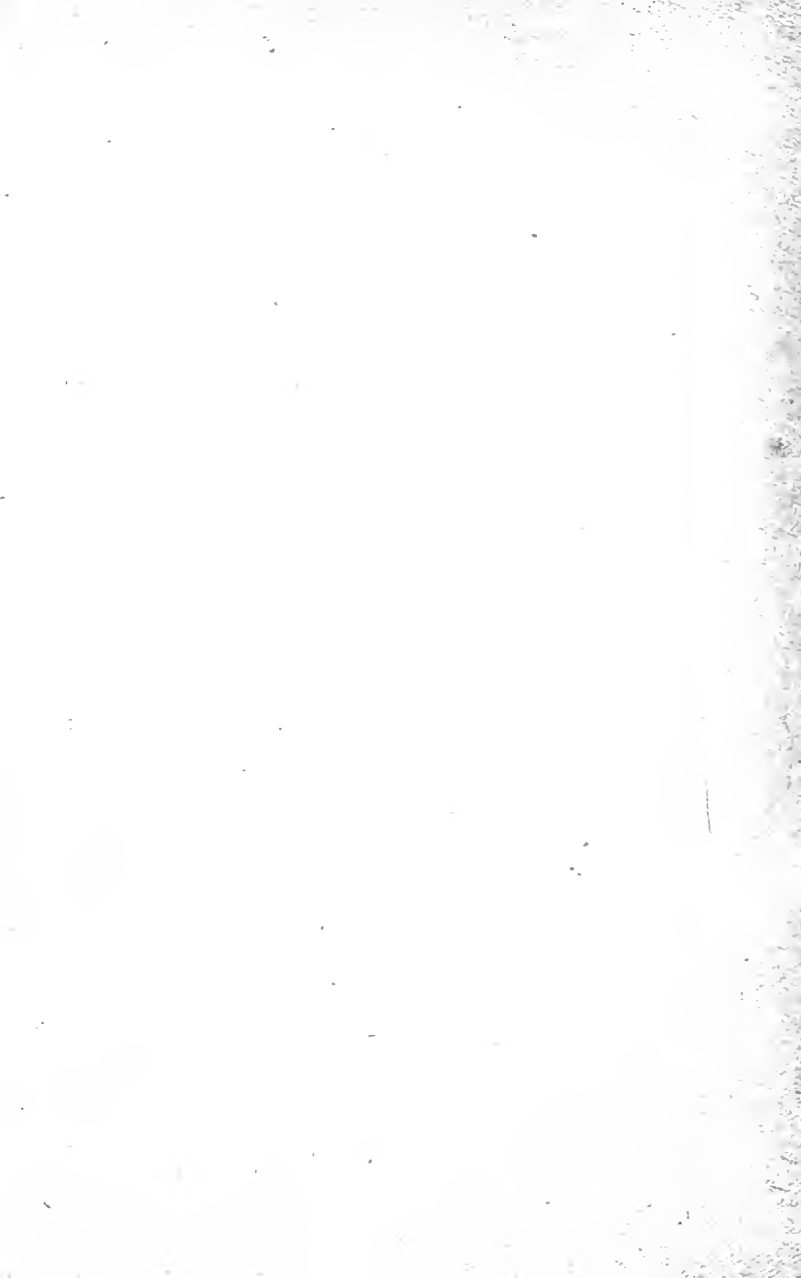
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